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MENNONITE

YEAR BOOK

AND ALMANAC

For the Year of our Lord

1922

Published by the

EASTERN MENNONITE CONFERENCE

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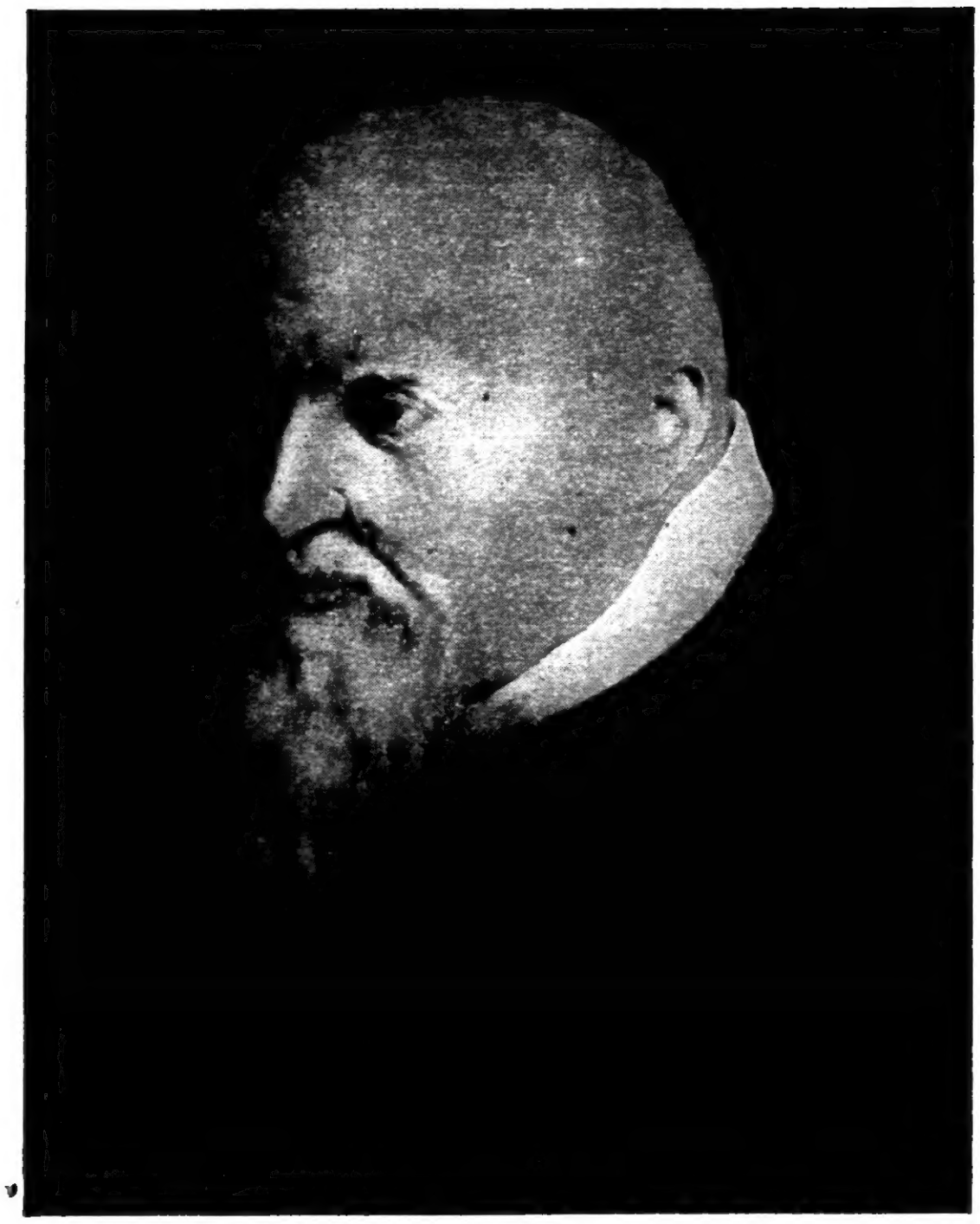

Menno Simons

Born A. D. 1492 — Died January 14, 1559

For Other Foundation can no man lay than that is laid, which is Jesus Christ.—1 Corinthians 3: 11.

Our Task

A Message by the President of Eastern Conference.

THIS page of our Year Book might be called a new departure, in that it conveys a message in the hope that it may awaken in us a deeper love for our work as members of this Conference body.

Instead of the customary New Year's sentiments appearing or resolutions in which we at best make only provisions for the weak flesh and in consequence fail, we desire here and now to be reminded of "Our Task" as members of the body of Christ.

Task may be defined as a burden, self assumed or placed on us by some one, or a necessity arising out of circumstances. Whatever the source of it may be the coward will shrink from the task. But the coward may not be the only one who fails. The selfishness which lurks in all men may raise the ugly hand and stay the work of completing our task.

Man cannot see his perfected self. The destiny he is working out for himself like the future is veiled from his eyes. Mighty impulses of the soul lead him to undertake the shaping of the statue that shall be unveiled before him at last.

But God has a way of letting us know before hand what we are destined to be.

And so as the needs of our Conference are laid upon us as our task in working out our destiny, each member should by earnest prayer ask God for the manly and heavenly inspired consecration to mercifully grant us grace to take our full share of the burden.

As we thus become burden bearers, we are fulfilling the law of Christ —"Bear ye one anothers burdens," etc.

We will find the yoke easy, indeed, which unites us to our fellowman by sharing another's burden.

Shrink not from your task. Make our Conference a strong body. We have spiritual needs. We are living in a world made ugly by selfishness. In a material age, an age of Liberalism.

We must save our people from these dangers and there is no power but spiritual power that can save us from its subtle encroachment. The influence can only be broken and driven back by a spiritual life.

We have financial burdens. We need to care for each other. But how much greater are the needs and burdens of others.

Let this be our task to impress each of all our churches his moral responsibility to finish his work and crown his task with honor, and his destiny will be glory at last. The work begun, the task completed, the "Well done" the coronation at last.

VICTOR B. BOYER.

CALENDAR EXPLANATIONS and NOTICES

ECLIPSES FOR THE YEAR 1922

In the Year 1922 there will be Two Eclipses—Both of the Sun.

The First is an Annular Eclipse of the Sun.—March 28th, at 5 o'clock in the morning—invisible here. Visible to eastern Asia, Africa, Europe, South America, Central America and the West India Islands.

The Second is a Total Eclipse of the Sun.—September 20th—invisible here. Visible to the opposite side of the Earth, the path of total Eclipse begins at sunrise in Abyssynia, crosses the Indian Ocean, passes centrally over Australia and ends in the Pacific Ocean near the northern point of New Zealand.

Movable Feasts

Shrove Tuesday	February 28th
Ash Wednesday	March 1st
Good Friday	April 14th
Easter Sunday	April 16th
Ascension Day	May 25th
Whitsuntide	June 4th
Trinity Sunday	June 11th
Corpus Christi	June 15th
First Sunday in Advent	December 3rd

Chronological Cycles

Dominical Letter	A
Epact	2
Lunar Cycle or Golden Number	4
Solar Cycle	27
Roman Indiction	5
Julian Period	6635

The Ember Days

1. March 8th	3. September 20th
2. June 7th	4. December 20th

In the Jewish Era the Year 5683 begins at Sunset September 22, 1922.
In the Mohammedan Era the year 1341 begins at Sunset August 23, 1922.

The Moon (☾) is called the Ruling Planet this year.

The Four Seasons or Cardinal Points

Spring	Begins ☉	Enters ♈	March	21st at 4 o'clock, 41 min., a. m.
Summer	" ☉	" ♋	June	22nd at 12 o'clock, 19 min., a. m.
Autumn	" ☉	" ♎	Sept.	23rd at 3 o'clock, 2 min., p. m.
Winter	" ☉	" ♑	Dec.	22nd at 9 o'clock, 49 min., a. m.

The Calculations in this Almanac are made to Solar or Apparent Time.
Dale Enterprise, Rockingham County, Va. **L. J. HEATWOLE, Calculator.**

1st Month JANUARY 31 Days

Week Days / Date	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun slo m	Sun rise h.m.	Sun sets h.m
1	**The Revolt of Jeroboam.** 1 Kings 12:1—13:6. GOLDEN TEXT—Exodus 20:4, 5.	New Year's Sunday Luke 2:21; Gal. 3:23-29			Day's Length 9 Hrs., 15 Min.		
1 Sun	The Model for All Rulers. 2 Sam. 23:1-7.	7 43	♏	Sirius rises 8 49 ☽	4	7 23	4 37
2 Mon	Elijah's Opponent. 1 Kings 16:29-33.	8 50	♏	☾ in Apogee	4	7 23	4 37
3 Tues	Elijah's Challenge. 1 Kings 17:1-7.	9 28	♏	♂ ☿ ☾ ☉ in Perihelion	5	7 23	4 37
4 Wed	Elijah in the Widow's Home. 1 Kings 17:8-16.	10 22	♎	Orion rises 6.38 ♌	5	7 22	4 38
5 Thur	Elijah Raising the Widow's Son. 1 Kings 17:17-24.	11 20	♎	Regulus rises 10.40	6	7 22	4 38
6 Fri	Elijah's Faith to be our Faith. Matt. 6:25-34.	Morn	♐	☽ 6) 7∗ south 8 24	6	7 21	4 39
7 Sat	Elijah's God a Bountiful Provider. Exodus 16:11-18.	12 50	♐	☽ Vega Sets 10 22	7	7 21	4 36
2	**Elijah the Tishbite.** 1 Kings 17:1-24. GOLDEN TEXT—Matt. 6:33.	1st Sunday after Epiphany Luke 2:41-52; Rom. 12:1-6			Day's Length 9 Hrs., 20 Min.		
8 Sun	Elijah's God our God. Psalm 62:1-8.	1 49	♐	□ ♃☉, Castor so. 12 06	7	7 20	4 40
9 Mon	Elijah's Word Tested. 1 Kings 18:7-15.	2 56	♐	☿ Gr. Hel. Lat. S.	7	7 20	4 40
10 Tues	The Challenge. 1 Kings 18:16-20.	3 57	♐	Capella south 9 22 ♓	8	7 19	4 41
11 Wed	The Defeat. 1 Kings 18:21-29.	4 58	♑	Rigel souths 9.34	8	7 19	4 41
12 Thur	The Victory. 1 Kings 18:30-39.	5 59	♑	Aldebaran souths 8 50	9	7 18	4 42
13 Fri	Joshua's Character-Test. Joshua 24:14-21.	☽ R.	♒	☽ 13) Spica ris. 12 18	9	7 18	4 42
14 Sat	Paul's Character-Test. Eph. 6:10-20.	6 40	♒	☽ ♂ Ψ ☾, ☾ in Perig.	9	7 17	4 43
3	**Elijah's Challenge, Baal Worship.** 1 Kings 18:1-16 GOLDEN TEXT—1 John 5:4.	2nd Sunday after Epiphany John 2:1-11; Rom. 12:7-16			Day's Length 9 Hrs., 28 Min.		
15 Sun	The King Enthroned. Psalm 2:1-3, 7-12.	7 36	♒	Sirius souths 10.50	10	7 16	4 44
16 Mon	The Prophet Triumphant. 1 Kings 18:41-46.	8 32	♓	Vega sets 7.25	10	7 15	4 45
17 Tues	The Prophet Despondent. 1 Kings 19:1-8.	9 27	♓	♄ stationary ♉	10	7 14	4 46
18 Wed	The Prophet Encouraged. 1 Kings 19:9-18.	10 30	♈	♂ ♄ ☾, ☾ in ♌	11	7 13	4 47
19 Thur	Discouraged in Service. Num. 11:10-15.	11 35	♈	♂ ♃ ☾, ♄ rises 10.11	11	7 12	4 48
20 Fri	Unappreciated Service. Ezek. 2:3-7.	Morn	♈	☽ 20) ☉ Enters ♑	11	7 12	4 48
21 Sat	Security in Service. Acts 18:1-11.	12 23	♉	☽ ♂ ♂ ☾, Reg.ri. 7.27	12	7 11	4 49
4	**Elijah's Flight and Return.** 1 Kings 19:1-21. GOLDEN TEXT—Psalm 40:1.	3rd Sunday after Epiphany Matt. 8:1-13; Rom. 12:17-21			Day's Length 9 Hrs., 40 Min.		
22 Sun	Our Inspiration and our Help. Psalm 42:6-11.	1 24	♉	♂ rises 2 20	12	7 10	4 50
23 Mon	Covetousness Brings Murder. 1 Kings 21:5-14.	2 29	♋	Arcturus rises 10.36	12	7 09	4 51
24 Tues	Covetousness Brings Judgment. 1 Kings 21:17-26.	3 30	♋	Orion souths 9.24	12	7 08	4 52
25 Wed	Covetousness Described. Amos 8:4-10.	4 37	♋	7∗ souths 7 09 ☽	13	7 07	4 53
26 Thur	An Example of Covetousness. Josh. 7:16-22.	5 44	♌	♀ sets 5 30	13	7 06	4 54
27 Fri	Covetousness Punished. 2 Kings 5:20-27.	☾ S	♌	☽ 27) ♂ ♀ ☾	13	7 05	4 55
28 Sat	Covetousness Renounced. 1 Tim. 6:1-11.	5.50	♌	☽ ☿ in ♌	13	7 04	4 56
5	**Elijah in Naboth's Vineyard.** 1 Kings 21:1-29. GOLDEN TEXT—Num. 32:23.	4th Sunday after Epiphany Matt. 18:23-25; Rom. 13:8-10			Day's Length 9 Hrs., 54 Min.		
29 Sun	The Joy of Deliverance. Psalm 43:1-5.	6 49	♌	♂ ☿ ☾, ☿ Gr El. Eng. E.	13	7 03	4 57
30 Mon	Elijah Taken to Heaven. 2 Kings 2:1-11.	7 28	♍	♂ ♅ ☾, ☾ in Apogee	13	7 02	4 58
31 Tues	The Fruitless Search. 2 Kings 2:12-18.	8 26	♍	Arcturus rises 10.00 ♌	14	7 01	4 59

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	1st.....	5.25 a. m.	6.45 a. m.	6.05 a. m.
Full Moon	13th.....	9.38 a. m.	8.58 a. m.	8.18 a. m.
Last Quarter	20th.....	1.01 a. m.	12.21 a. m.	19th 11.41 p. m.
New Moon	27th.....	6.51 p. m.	6.11 p. m.	5.31 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Better Christian Endeavor Societies. 1 Cor. 15:57, 58. (Consecration meeting.)
8. Utilizing Opportunities. Gen. 41:14-40; 2 Cor. 6:1, 2.
15. God in Our Lives. Gal. 5:16-26.
22. Do Christian Principles Apply to Buying and Selling? Prov. 20:10,14; Amos 8:4-6; Luke 6:38.
29. What the World Owes to Foreign Missionaries. Matt. 28:16-20. (Missionary meeting.)

2nd Month FEBRUARY 28 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R.&S h. m	Moon's Signs	Miscellany	Sun slo. m	Sun rise h. m.	Sun sets h. m
1	Wed	Enoch Taken to Heaven. Gen. 5:21-24.	9 34	♒	Orion souths 8.52 ☽	14	7 00	5 00
2	Thur	Moses Taken to Heaven. Deut. 34:1-8.	10 36	♒	☿ in Perihelion ♉	14	6 59	5 01
3	Fri	The Transfiguration. Mark 9:2-8.	11 43	♒	☾ ☌♆⊙, ♃ sta.	14	6 58	5 03
4	Sat	Paul's Hope of Heaven. 2 Tim. 4:1-8.	Morn	♓	4) ☿ stationary	14	6 57	5 02
6		**Elijah Taken up into Heaven.** 2 Kings 2:1-18. GOLDEN TEXT—Rev. 2:10.			5th Sunday after Epiphany Matt. 13:24-30; Col. 3:12-17		**Day's Length 10 Hrs., 10 Min.**	
5	Sun	Our Assurance of Heaven. 1 Thess. 4:13-18.	12 46	♈	♃ Gr. Hel. Lat. N.	14	6 55	5 05
6	Mon	The Woman's Hospitality. 2 Kings 4:8-13.	1 53	♈	Rigel souths 10.02	14	6 54	5 06
7	Tues	The Woman's Sorrow. 2 Kings 4:14-22.	2 54	♈	Sirius souths 11.24	14	6 53	5 07
8	Wed	The Woman's Faith. 2 Kings 4:25-30.	3 50	♈	Castro souths 12.06 ♋	15	6 52	5 08
9	Thur	The Woman's Reward. 2 Kings 4:31-37.	4 55	♉	☾ ☌♀⊙—Superior	15	6 51	5 09
10	Fri	A Woman Restored. Acts 9:36-42.	5 57	♉	Arct. ris. 9 20	15	6 50	5 10
11	Sat	The Message to Martha. John 11:18-29.	☽ R.	♈	11) ☾ ☌♆☾	15	6 49	5 11
7		**Elisha and Shunammite Woman.** 2 Kings 4:8-37. GOLDEN TEXT—John 5:25.			Septuagesima Sunday Matt. 20:1-16; 1 Cor. 9:24; 10:5		**Day's Length 10 Hrs., 26 Min.**	
12	Sun	The Message to All. 1 Cor. 15:50-58.	6 14	♉	☾ ☌♂☿♀, ☾ in Perigee	15	6 47	5 13
13	Mon	The Leprous Captain. 2 Kings 5:1-4.	7 10	♉	☾ ☌♂☿⊙—Inferior ♉	15	6 46	5 14
14	Tues	The Captain's Journey. 2 Kings 5:5-9.	8 20	♊	☾ ☌♂♄☾, ♃ rises 8.00	14	6 44	5 16
15	Wed	The Captain Healed. 2 Kings 5:10-14.	9 32	♊	☾ ☌♂♃☽, ☾ in ♌	14	6 43	5 17
16	Thur	The Captain's Gratitude. 2 Kings 5:15-19.	10 35	♋	♄ rises 9.40	14	6 42	5 18
17	Fri	The Great Healer. Luke 4:16-27.	11 47	♋	♂ rises 11.30	14	6 41	5 19
18	Sat	The Healer at Work. Mark 1:39-45.	Morn	♌	18) ☾ ☌♂☾	14	6 39	5 21
8		**Elisha and Naaman the Syrian.** 2 Kings 5:1-27. GOLDEN TEXT—Psalm 103:2, 3.			Sexagesima Sunday Luke 8:4-15; 2 Cor. 11:19-33; 12:1-9		**Day's Length 10 Hrs., 44 Min.**	
19	Sun	Our Merciful God. Psalm 103:1-12.	12 11	♌	☾ □♂⊙, ⊙ Enters ♍	14	6 38	5 22
20	Mon	Elisha's Heavenly Defenders. 2 King 6:8-17.	1 00	♌	Sirius souths 9.36	14	6 37	5 23
21	Tues	Daniel's Heavenly Defenders. Dan. 6:16-23.	2 05	♌	Regulus rises 7.02 ☽	14	6 36	5 24
22	Wed	Hezekiah's Heavenly Defenders. 2 Chron. 32:6-8, 21,22	3 10	♍	Capella souths 8.48	14	6 34	5 26
23	Thur	Hebrew Children's Heavenly Defender. Dan. 3:19-25.	4 12	♍	Spica rises 9 24	14	6 33	5 27
24	Fri	Peter's Heavenly Defender. Acts 12:5-11.	5 06	♍	☾ ☌♂♅, ☾ ☌☿☾	13	6 32	5 28
25	Sat	Paul's Heavenly Defender. 2 Tim. 4:14-18.	5 58	♎	♀ Gr. Hel. Lat. S.	13	6 31	5 29
9		**Elisha's Heavenly Defenders.** 2 Kings 6:8-23. GOLDEN TEXT—Psalm 34:7.			Quinquagesima Sunday Luke 18:31-43; 1 Cor. 13:1-13		**Day's Length 11 Hrs., 2 Min.**	
26	Sun	Our Heavenly Defender. Psalm 34:1-8.	☾ S	♎	26, ☾ ☌♂♅☾, ☽ in Apo	13	6 29	5 31
27	Mon	Resisting God's Call. Jonah 1:1-10.	6 10	♎	☾ ☌♂♀☽, ♀ sets 6.00	13	6 28	5 32
28	Tues	Facing the Issue. Jonah 2:1-9.	7 00	♎	☾ ☌♂♅⊙, Spica ris. 10.54	13	6 27	5 33

Venus is in Superior Conjunction with the Sun on the 9th and changes from Morning Star to Evening Star.

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter 4th.....	11.54 p. m.	11.14 p. m.	10.34 p. m.
Full Moon 11th.....	8.19 p. m.	7.39 p. m.	6.59 p. m.
Last Quarter 18th.....	1.20 p. m.	12.40 p. m.	12.00 noon
New Moon 26th.....	1.49 p. m.	1.09 p. m.	12.29 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Christian Endeavor around the World. Ps. 107:1-3.
12. Better Purposes. Num. 14:20-24. (Decision Day. Consecration meeting.)
19. The Sources of Happiness. John 4:9-14; 13:12-17; 15:11.
26. Books That Make Life Better. Prov. 3:13-26.

3rd Month MARCH 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun sets m	Sun rises h. m.	Sun sets h. m.
1	Wed	Jehovah's Mercy to Nineveh. Jonah 3:1-10.	8 04	♏	Arcturus rises 8 12	13	6 25	5 35
2	Thur	A Greater than Jonah. Matt. 12:38-45.	9 10	♐	Rigel souths 11 46	12	6 24	5 36
3	Fri	Praise to the King. Psalm 96:1-13.	10 13	♐	Pollux souths 8 43	12	6 23	5 37
4	Sat	Jehovah's Mercy to All. Psalm 145:8-19.	10 58	♐	Orion sets 11.22	12	6 21	5 39
10		**Jehovah's Mercy to Heathen City.** Jonah 3:1—4:11 GOLDEN TEXT—Isaiah 55:7.			1st Sunday in Lent Matt. 4:1-11; 2 Cor. 6:1-10			Day's Length 11 Hrs., 20 Min.
5	Sun	The Gracious Call. Isa. 55:1-9.	11 58	♐	Spica rises 8.44	12	6 20	5 40
6	Mon	Amos Warns Israel. Amos 6:1-8.	Morn	♑	6) Aldeb. sets 10 30	11	6 19	5 41
7	Tues	Tempting God's Leaders. Amos 2:10-16.	12 34	♑	Sirius souths 7.28	11	6 17	5 43
8	Wed	Be Generous and Just. Amos 5:10-15.	1 36	♑	☿ in ♉	11	6 16	5 44
9	Thur	Insincere Worship. Amos 5:21-27.	2 32	♐	Regulus souths 10 42	11	6 15	5 45
10	Fri	Danger of Evil Companions. Prov. 1:7-19.	3 20	♐	♂ ♆ ☾, 7✶ sets 11.40	10	6 13	5 47
11	Sat	Children of Light. Eph. 5:1-14.	4 31	♐	Rigel souths 5.40	10	6 12	5 48
11		**Amos Warns Israel.** Amos 6:1-8. GOLDEN TEXT—Prov. 20:1.			2nd Sunday in Lent Matt. 15:21-28; 1 Thess. 4:1-8			Day's Length 11 Hrs., 38 Min.
12	Sun	A Citizen of Zion.. Psalm 15:1-5.	5 40	♐	☾ in Perigee	10	6 11	5 49
13	Mon	The Sin of Israel. 2 Kings 17:1-12.	☽ R.	♒	13) ♄ rises 6 40	10	6 10	5 50
14	Tues	The Judgment on Israel. 2 Kings 17:13-18.	6 50	♒	☌ ♄ ☾, ☌ ♅ ☾	9	6 08	5 52
15	Wed	The Deceptive Character of Sin. Hosea 7:1-10.	7 48	♓	Orion souths 6.06	9	6 07	5 53
16	Thur	The Downfall Foretold. Isa. 8:5-10.	8 46	♓	Vega rises 10 08	9	6 06	5 54
17	Fri	A Dangerous Alliance. 2 Kings 16:1-9.	9 42	♓	♂ rises 9.40	8	6 05	5 55
18	Sat	Corrupting Worship. 2 Kings 16:10-18.	10 40	♈	☌ ♂ ☾, ☿ in Aphelion	8	6 03	5 57
12		**The Downfall of Israel.** 2 Kings 17:1-18. GOLDEN TEXT—Prov. 14:34.			3rd Sunday in Lent Luke 11:14-28; Eph. 5:1-9			Day's Length 11 Hrs., 54 Min.
19	Sun	"The Way of the Righteous." Psalm 1.	11 39	♈	Orion sets 12.20	8	6 02	5 58
20	Mon	The Revolt of Jeroboam. 1 Kings 12:12-20.	Morn	♉	20) Reg. so. 10.18	8	6 01	5 59
21	Tues	Elijah the Tishbite. 1 Kings 17:1-16.	12 10	♉	☉ ent. ♑ Spring B.	7	6 00	6 00
22	Wed	Jehovah is God. 1 Kings 18:30-39.	12 51	♊	Sirius sets 9.32	7	5 58	6 02
23	Thur	The Prophet's Reward. 2 Kings 2:1-11.	1 48	♊	Spica rises 7.42	7	5 57	6 03
24	Fri	Elisha's Heavenly Defenders. 2 Kings 6:13-19.	2 42	♊	7✶ sets 3.18	6	5 56	6 04
25	Sat	The Mercy of Jehovah. Jonas 3:1-10.	3 30	♋	☌ ♂ ♄ ☉, ☌ ☿ ☾	6	5 54	6 06
13		**Review** GOLDEN TEXT—Psalm 145:17.			4th Sunday in Lent John 6:1-15; Gal. 4:21-31			Day's Length 12 Hrs., 16 Min.
26	Sun	The Forgiveness of Jehovah. Psalm 130.	4 20	♋	☌ ♆ ☾, ☌ ☿ ☾	6	5 53	6 07
27	Mon	A Good King. 2 Chron. 14:1-8.	5 16	♋	Orion sets 10 08	5	5 52	6 08
28	Tues	Trusting God in Time of War. 2 Chron. 14:9-13.	☾ S.	♌	28) ☉ Eclip.–Invis	5	5 51	6 09
29	Wed	Trusting God in Time of Peace. 2 Chron. 15:1-12.	6 54	♌	☌ ♀ ☾, ♀ sets 6.40	5	5 49	6 11
30	Thur	A Song of Trust. Psalm 27:1-14.	8 11	♌	Procyon souths 6.56	5	5 47	6 13
31	Fri	A Queen's Reliance on God. Esther 4.9-17.	9 14	♌	Andromeda sets 7.26	4	5 45	6 15

Saturn is in opposition with the Sun on the 25th and shines all night.

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter 6th.....	2.23 p. m.	1.43 p. m.	1.03 p. m.
Full Moon 13th.....	6.16 a. m.	5.36 a. m.	4.56 a. m.
Last Quarter 20th.....	3.45 a. m.	3.05 a. m.	2.25 a. m.
New Moon 24th.....	8.05 a. m.	7.25 a. m.	6.45 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Better Home Life. 2 Sam. 6:1-12. (Consecration meeting.)
12. Habits, Good and Bad. Prov. 4:23-27; Heb. 10:23-25.
19. What Does Following Christ Mean? Matt. 16:24-26; John 10:27-30; 12-26.
26. What Our Countyr Owes to Home Missionaries. Luke 10:1-17. (Missionary meeting.)

4th Month APRIL 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R.&S h. m	Moon's Signs	Miscellany	Sun slo. m	Sun rise h.m.	Sun sets h.m
1	Sat	Three Princes Rely on God. Dan. 3:8-18.	10 24	♑	Pollux sets 11.20	☽ 4	5 44	6 16
14		**Asa Relies on God.** 2 Chron. 14:1-12. GOLDEN TEXT—2 Chron. 14:11.	5th Sunday in Lent John 8:46-59; Heb. 9:11-15			Day's Length 12 Hrs., 34 Min.		
2	Sun	The Power and Goodness of God. Ps. 145:1-10.	11 12	♑	Antares rises 11.14	4	5 43	6 17
3	Mon	How a Boy Became King. 2 Kings 11:1-12.	11 52	♑	Sirius sets 10.58	3	5 42	6 18
4	Tues	How God's Priest Helped. 2 Kings 11:13-20.	Morn	♏	☌☿☉, Spica so. 10.31	3	5 40	6 20
5	Wed	The Story Retold. 2 Chron. 22:10—23:11.	12 40	♏	5) ♃ in Aphelion ♋	3	5 39	6 21
6	Thur	God Preserves Moses. Exodus 2:1-10.	1 57	♐	Regulus so. 6.58	3	5 38	6 22
7	Fri	God Preserves Joseph. Gen. 39:1-6.	2 46	♐	♂☌☾, ☿ Gr Hel. Lat.s	2	5 37	6 23
8	Sat	God Preserves the Child Jesus. Matt. 2:13-23.	3 47	♑	Orion sets 9.02	2	5 36	6 24
15		**The Lord Preserves Joash.** 2 Kings 11:1-17. GOLDEN TEXT—Psalm 145:20.	Palm Sunday Matt. 21:1-9; Phil. 2:5-11			Day's Length 12 Hrs., 54 Min.		
9	Sun	God Saves and Satisfies. Psalm 145:10-21.	4 36	♑	♄ sets 5.20	♉ 2	5 35	6 25
10	Mon	The Boy King and God's House. 2 Kings 11:21, 12:8	5 28	♑	♂♄☾, ☾ in Perigee	1	5 34	6 26
11	Tues	Giving & Working for God's House. 2 Kings 12:9-16	☽ R.	♒	11) ♂☌☽. ☾ in ♌	1	5 33	6 27
12	Wed	The Story Retold. 2 Chron. 24:1-14.	7 05	♒	♃ rises 7 00	1	5 32	6 28
13	Thur	Another Boy in God's House. 1 Sam. 3:1-10.	8 09	♒	Vega rises 8.19	0	5 30	6 30
14	Fri	David's Love for God's House. 2 Sam. 7:1-13.	9 10	♓	♂ in ♉	☉	5 29	6 31
15	Sat	Solomon Builds God's House. 1 Kings 6:1-14.	10 14	♓	♂♂☾, ☾ rises 10.10	F.	5 28	6 32
16		**Joash's Love for God's House.** 2 Kings 11:21-12:16 GOLDEN TEXT—Psalm 122:1.	Easter Sunday Matt. 16:1-18; 1 Cor. 5:6-8			Day's Length 13 Hrs., 10 Min.		
16	Sun	Longing for God's House. Psalm 84:1-12.	11 21	♍	Altair rises 8.26	0	5 26	6 34
17	Mon	A Godly King. 2 Chron. 26:1-10.	Morn	♍	Spica souths 9.27	0	5 25	6 35
18	Tues	Pride and Punishment. 2 Chron. 26:11-21.	12 10	♐	18) Ant. rises 8.16	1	5 24	6 36
19	Wed	The Story Retold. 2 Kings 15:1-7.	12 54	♐	Rigel sets 12 54 ♑	I	5 23	6 37
20	Thur	Deceived through Drink. Prov. 20:1-11.	1 50	♐	☉ Enters ♑	1	5 22	6 38
21	Fri	Warning against Pride. Deut. 8:11-20.	2 43	♐	Sirius sets 9.28	1	5 20	6 40
22	Sat	A Covetous Servant Punished. 2 Kings 5:20-27.	3 15	♐	♂♅☾, ☾ in Apogee	1	5 19	6 41
17		**Uzziah's Pride and Punishment.** 2 Chron. 26:1-21 GOLDEN TEXT—Prov. 16:18.	1st Sunday after Easter Day's Length John 20:19-31; 1 John 5:4-10			13 Hrs., 26 Min.		
23	Sun	The Grace of Humility. Prov. 16:18-25.	3 57	♌	Regulus sets 12 42 ♌	2	5 18	6 42
24	Mon	God Calls Isaiah. Isaiah 6:1-13.	4 40	♌	☿ stationary, ☾ in ♉	2	5 17	6 43
25	Tues	God Calls Abram. Gen. 12:1-9.	5 20	♌	♂☿☉—Superi r	2	5 16	6 44
26	Wed	God Calls Moses. Exodus 3:1-12.	5 59	♌	☿ in ♌	2	5 15	6 45
27	Thur	God Calls Joshua. Joshua 1:1-9.	☾ S.	♎	27) ♂☿☾	2	5 13	6 47
28	Fri	God Calls Jeremiah. Jer. 1:4-19.	8 40	♎	♂♀☾, ♀ sets 9.35	3	5 12	6 48
29	Sat	Jesus Calls His Disciples. Matt. 10:1-15.	9 58	♎	Spica souths 9.47	3	5 10	6 50
18		**Isaiah's Summons and Response.** Isaiah 6:1-13. GOLDEN TEXT—Isaiah 6:8.	2nd Sunday after Easter John 10:12-16; 1Pet. 2:21-25			Day's Length 13 Hrs., 42 Min.		
30	Sun	God's Helps and Blessing. Psalm 67:1-7.	10 49	♎	Pollux sets 10,52	♏ 3	5 09	6 51

Jupiter is in opposition with the Sun on the 4th and shines all night.

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter 5th.....	12.47 a. m.	12.07 a. m.	4th 11.27 p. m.
Full Moon 11th.....	3.45 p. m.	3.05 p. m.	2.25 p. m.
Last Quarter 18th.....	7.55 p. m.	7.15 p. m.	6.35 p. m.
New Moon 27th.....	12.05 p. m.	11.25 a. m.	10.45 a.m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Better Bible-Reading. Deut. 6:1-9. (Consecration meeting.)
9. The Master's Invitation. Luke 14:16-24; John 3:16.
16. Citizens of Two Worlds. Rom. 12:1, 2; Phil. 3:13, 14, 20; 1 Pet. 1:3-5. (Easter meeting.)
23. How to Overcome Difficulties. Num. 13:25-31.
30. Applying Religion to Every-Day Life. Josh. 22:1-6.

5th Month — MAY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun rise h.m.	Sun sets h.m
1	Mon	The Gathering of the Nations. Isaiah 2:1-14.	11 30	♍	☿ in Perihelion	3	5 07	6 53
2	Tues	World-Peace Promised. Isaiah 11:1-9.	11 59	♍	Procyon sets 11.10	3	5 06	6 54
3	Wed	The Coming of the Prince of Peace. Isaiah 9:1-7.	Morn	♎	Sirius sets 8.59	3	5 05	6 55
4	Thur	The Givers of Peace. Micah 5:1-8.	12 14	♎	4) □Ψ☉, ♂Ψ☾	3	5 04	6 56
5	Fri	The Peacemaker Blessed. Matt. 5:1-12.	12 56	♏	Ald'bar'n sets 9.31	3	5 03	6 57
6	Sat	Purity and Peace. Gal. 5:16-25.	1 50	♏	♄ sets 2.10	4	5 02	6 58

19 **Isaiah's Ideal for a World at Strife.** Isa. 2:2-4 — 3rd Sunday after Easter — Day's Length 13 Hrs., 58 Min.
GOLDEN TEXT—Isa. 2:5. —4:1-9. John 16:16-23; 1 Pet. 2:11-20

7	Sun	God, our Refuge. Psalm 46:1-11.	2 30	♏	♂♄☾, ♂ stationary	4	5 01	6 59
8	Mon	A Godly King's Edict. 2 Chron. 29:1-11.	2 58	♐	☾ in ♌, ☾ in Perigee	4	5 00	7 00
9	Tues	The Temple Cleansed. 2 Chron. 29:12-19.	3 27	♐	♂☌☾, Spica so. 10.13	4	4 59	7 01
10	Wed	Sacrifices Presented. 2 Chron. 29:20-30.	4 10	♑	☌ sets 4.00	4	4 58	7 02
11	Thur	Sacrifices Offered. 2 Chron. 29:31-36.	☽ R.	♑	11) ☿ Gr. H. Lat. N	4	4 57	7 03
12	Fri	Call to Worship. 2 Chron. 30:1-12.	7 21	♒	♂ rises 8.10	4	4 56	7 04
13	Sat	The Solemn Assembly. 2 Chron. 30:13-27.	8 26	♒	♂♂☾, Arct. so. 11.13	4	4 55	7 05

20 **Hezekiah Leads his People back to God.** 2 Chron. — 4th Sunday after Easter — Day's Length 14 Hrs., 12 Min.
GOLDEN TEXT—2 Chron. 30:9. 30:1-27 John 16:5-16; Jas. 1:16-21

14	Sun	Joyous Worship. Psalm 96:1-10.	9 30	♒	Procyon sets 10.42	4	4 54	7 06
15	Mon	Cleansing the Land. 2 Chron. 34:1-7.	10 28	♓	Orion sets 8 44	4	4 53	7 07
16	Tues	Repairing the Temple. 2 Chron. 34:8-13.	11 22	♓	7✶ sets 7.34	4	4 52	7 08
17	Wed	Hilkiah's Great Discovery. 2 Chron. 34:14-21.	Morn	♓	Spica souths 9.42	4	4 51	7 09
18	Thur	The Message of the Word. 2 Chron. 34:22-28.	12 09	♓	18) Altair ris. 9.34	4	4 50	7 10
19	Fri	The Word Obeyed. 2 Chron. 34:29-33.	12 48	♈	☾ in Apogee	4	4 50	7 10
20	Sat	Teaching the Word. 2 Tim. 2:1-15.	☽ 37	♈	♂♅☾, Arct. so. 10.19	♌ 4	4 49	7 11

21 **Hilkiah's Great Discovery.** 2 Chron. 23:14-33. — 5th Sunday after Easter — Day's Length 14 Hrs., 26 Min.
GOLDEN TEXT—Psalm 119:105. John 16:23-30; Jas. 1:22-27

21	Sun	The Priceless Word of God. Psalm 19:7-14.	1 56	♉	☉ Enters ♊	4	4 48	7 12
22	Mon	Jeremiah Speaks Boldly for God. Jer. 26:1-9.	3 34	♉	Castor sets 11.45, ☽ in ♌	4	4 47	7 13
23	Tues	Jeremiah Threatened with Death. Jer. 26:10-19.	3 57	♊	☿ Gr. Elong. E.	4	4 46	7 14
24	Wed	A Brave Prophet's Message. 2 Sam. 12:1-15.	4 30	♊	Sirius sets 11.45	4	4 46	7 14
25	Thur	Elijah Reproves Ahab. 1 Kings 21:17-27.	4 58	♊	Regulus sets 12.35	3	4 45	7 15
26	Fri	Jeremiah Reproves Israel. Jer. 7:1-11.	☾ S	♊	26) ♀ in Perihelion	3	4 44	7 16
27	Sat	Amos Reproves Sinful Indulgence. Amos 6:1-11.	8 16	♊	♀ sets 8.10	3	4 43	7 17

22 **Jeremiah Speaks Boldly for God.** Jer. 26:1-9. — 6th Sunday after Easter — Day's Length 14 Hrs., 34 Min.
GOLDEN TEXT—Jeremiah 26:13. John 15:26; 16:4; 1 Pet. 4:8-11

28	Sun	God's Mercy to the Obedient. Psalm 103:13-22.	9 35	♍	♂☿☾, ♂♀☾	3	4 43	7 17
29	Mon	God's Word Received and Recorded. Jer. 36:1-8.	9 59	♍	Orion sets 7 48	3	4 42	7 18
30	Tues	God's Word Read to the People. Jer. 36:9-19.	10 50	♎	Antares souths 11.50	3	4 41	7 19
31	Wed	The King Tries to Destroy God's Word. Jer. 36:20-26	11 34	♎	♂Ψ☾, Arct. so. 9 37	3	4 41	7 19

MOON'S PHASES

	Eastern States	Central States	Western States
First Quarter 4th.....	7.57 a. m.	7.17 a. m.	6.37 a. m.
Full Moon 11th.....	1.08 a. m.	12.28 a. m.	10th 11.48 p. m.
Last Quarter 18th.....	1.18 p. m.	12.38 p. m.	11.58 a. m.
New Moon 26th.....	1.06 p. m.	12.26 p. m.	11.46 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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7. Better Sabbath-keeping. Jer. 17:19-27. (Consecration meeting.)
14. How Can We Help Our Church and Get Help from It? Ps. 122:1-9.
21. What Christian Endeavor Does for Me. Matt. 25:14-30. (Union meeting with the Juniors and Intermediates.)
28. Lessons from Great Foreign Missionaries. Acts 13:1-12. (Missionary meeting.)

6th Month — JUNE — 30 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R.&S h. m	Moon's Signs	Miscellany	Sun fast m	Sun rise h.m.	Sun sets h.m
1	Thur	The Prophet Rewrites God's Word. Jer. 36:27-32.	Morn	♋	Arcturus so. 9.30	2	4 40	7 20
2	Fri	God's Covenant Word. Isa. 55:1-13.	12 10	♋	2) ♄ sets 12.00	2	4 40	7 20
3	Sat	Jesus and God's Word. Matt. 5:17-26.	12 58	♋	☾ in Perigee ♌	2	4 39	7 21
23		**Jehoiakim Tries to Destroy God's Word. Jer. 36.** GOLDEN TEXT—Isaiah 40:8.	Whitsuntide John 14:23-31; Acts 2:1-13			Day's Length 14 Hrs., 42 Min.		
4	Sun	God's Word shall Stand forever. Isa. 40:1-8.	1 40	♋	♂ ♃☾, □♅☉, ☽ in ♌	2	4 39	7 21
5	Mon	The Prophet's Warning. Jer. 37:1-10.	2 20	♋	☿ stationary	2	4 38	7 22
6	Tues	The Prophet Accused and Imprisoned. Jer. 37:11-15.	2 57	♋	♃ stationary	2	4 38	7 22
7	Wed	The Prophet Appeals to the King. Jer. 37:16-21.	3 51	♋	♃ sets 3 40	1	4 37	7 23
8	Thur	The Prophet Consigned to the Dungeon. Jer. 38:1-6.	4 44	♋	♂ sets 4.30	1	4 37	7 23
9	Fri	The Prophet Rescued from Dungeon. Jer. 38:7-13.	☽ R	♋	9) ♂♂☾	1	4 37	7 23
10	Sat	John the Baptist Imprisoned. Luke 3:15-20.	8 04	♋	♂♂☉ ♋	1	4 37	7 23
24		**Jeremiah Cast into Prison. Jer. 37:1—38:13.** GOLDEN TEXT—Jeremiah 1:8.	Trinity Sunday John 3:1-15; Rom. 11:33-36			Day's Length 14 Hrs., 48 Min.		
11	Sun	Jehovah's Deliverance. Psalm 40:1-8.	8 54	♋	Procyon sets 8.33	1	4 36	7 24
12	Mon	A Servile King. 2 Kings 24:1-9.	9 27	♌	Regulus sets 11.22	1	4 36	7 24
13	Tues	A Captive King. 2 Kings 24:10-20.	9 56	♌	7∗ rises 2.48	0	4 36	7 24
14	Wed	The Downfall of Judah. 2 Kings 25:1-12.	10 47	♌	☿ in Aphelion	☉	4 36	7 24
15	Thur	Temple and the Land Despoiled. 2 Kings 25:13-21.	11 28	♌	☾ in Apogee	S.	4 35	7 25
16	Fri	God Warns his People. Deut. 28:15-24.	11 59	♌	Arct. so. 8.32	0	4 35	7 25
17	Sat	Jesus Warns Jerusalem. Luke 19:41-48.	Morn	♌	17) ♀ Gr. H. Lat. N.	1	4 35	7 25
25		**The Downfall of Judah. 2 Kings 25:1-21.** GOLDEN TEXT—Gal. 6:7.	1st Sunday after Trinity Luke 16:19-31; 1 John 4:16-21			Day's Length 14 Hrs., 50 Min.		
18	Sun	Sorrow in Captivity. Psalm 137:1-6.	12 40	♌	♂☿☉. Inferior	1	4 35	7 25
19	Mon	A Good King. 2 Chron. 14:1-8.	1 25	♌	♂ nearest ⊕	1	4 35	7 25
20	Tues	Giving & Working for God's House. 2 Kings 12:9-16	1 58	♍	Spica sets 12.41	1	4 35	7 25
21	Wed	Pride and Punishment. 2 Chron. 26:11-21.	2 29	♍	Altair souths 11.50	1	4 35	7 25
22	Thur	God's Call to Isaiah. Isaiah 6:1-12.	3 06	♍	☉ Ent. ♋ Longest Day	2	4 34	7 26
23	Fri	A Call to Worship. 2 Chron. 30:1-12.	3 40	♍	□♄☉	2	4 35	7 25
24	Sat	The King tries to Destroy God's Word. Jer. 36:20-26.	☾ S.	♍	24) ♂☿☾	2	4 3	7 25
26		**Review. Ps. 65:1-13.** GOLDEN TEXT—Psalm 33:12.	2nd Sunday after Trinity Luke 14:16-24; 1 John 3:13-18			Day's Length 14 Hrs., 50 Min.		
25	Sun	The Downfall of Judah. 2 Kings 25:1-12.	7 10	♍	Regulus sets 10 26	2	4 35	7 25
26	Mon	Ezekiel's Commission. Ezek. 2:1-10.	7 55	♍	♀ sets 7.50	3	4 35	7 25
27	Tues	Ezekiel, the Watchman of Israel. Ezek. 3:16-21.	8 42	♋	♂♀☾, ♂ΨC	3	4 35	7 25
28	Wed	Watchmen on the Towers. Isa. 21:5-12.	9 30	♋	☾ in Perigee	3	4 35	7 25
29	Thur	The Invitation to All. Isa. 55:1-7.	10 22	♍	☿ stationary	3	4 36	7 24
30	Fri	Watching for the King. Luke 12:35-40.	11 19	♍	♂♀Ψ Spica sets 12.06	3	4 36	7 24

Mars is in opposition with the Sun on the 10th and shines all night.

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	2nd.....	1.12 p. m.	12.32 p. m.	11.52 a. m.
Full Moon	9th.....	11.00 a. m.	10.20 a. m.	9.40 a. m.
Last Quarter	17th.....	7.05 a. m.	6.25 a. m.	5.45 a. m.
New Moon	24th.....	11.21 p. m.	10.41 p. m.	10.01 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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4. Better Friendships. 1 Sam. 18:1-4; 19:1-7. (Consecration meeting.)
11. Team-Work: Helps and Hindrances. Neh. 2:17-20; 3:28; 4:6.
18. Cultivating Contentment. Phil. 4:10-20.
25. Duties: What They Are and How to Do Them. Eph. 4:25-32; 5:1, 2.

7th Month — JULY — 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun sets m	Sun rises h. m.	Sun sets h m
1	Sat	A Watchful Church. Rev. 3:1-6.	Morn	♈	1) ♂ ☌ ☾, ☽ in ♌ ♋	4	4 36	7 24
27		**Ezekiel, the Watchman of Israel.** Ezekiel 2:1—3:27 GOLDEN TEXT—Isaiah 55:6, 7.	3rd Sunday after Trinity Luke 15:1-10; 1 Pet. 5:6-11			Day's Length 14 Hrs., 46 Min.		
2	Sun	Watching over All. Psalm 121.	12 48	♈	□ ♃☉, ⊕ in Aphelion	4	4 36	7 24
3	Mon	Nebuchadnezzar's Dream. Dan. 2:31-35.	1 16	♈	♃ sets 1 20	4	4 37	7 23
4	Tues	Daniel's Interpretation. Dan. 2:36-45.	1 49	♉	☿ Gr. Hel Lat. S.	4	4 37	7 23
5	Wed	Jacob and the Angel. Gen. 32:24-30.	2 21	♉	Antares souths 9 26	4	43 8	7 22
6	Thur	Pharaoh's Dreams. Gen. 41:1-7.	2 52	♉	♂ ☌ ☾, Vega so. 11.26	4	4 38	7 22
7	Fri	Joseph's Interpretation. Gen. 41:25-32.	3 48	♉	Spica so. 6.14 ♍	4	4 38	7 22
8	Sat	Peter's Vision. Acts 10:9-15.	☽ R.	♉	8) Orion rises 4 11	5	4 39	7 21
28		**Daniel Interpreting Nebuchadnezzar's Dream.** GOLDEN TEXT—Rev. 11:15. Dan. 2.	4th Sunday after Trinity Luke 6:36-42; Rom. 8:18-23			Day's Length 14 Hrs., 42 Min.		
9	Sun	Isaiah's Vision. Isa. 11:1-10.	7 50	♉	Arcturus sets 2 06	5	4 39	7 21
10	Mon	The Drunken Feast. Dan. 5:1-4.	8 29	♊	☿ Gr. Elong. W.	5	4 40	7 20
11	Tues	The Handwriting on the Wall. Dan. 5:5-9.	8 53	♊	Dog Days Begin	5	4 40	7 20
12	Wed	The Explanation. Dan. 5:25-31.	9 30	♊	Altair souths 12.17	5	4 41	6 19
13	Thur	Temperance for Self. Prov. 23:29-35.	9 50	♋	♂ ♅ ☾, 7✱ rises 12.38	5	4 41	7 19
14	Fri	Temperance for Others. 1 Cor. 8:1-13.	10 42	♋	☾ in Apogee ♌	5	4 42	7 18
15	Sat	Temperance for God. 1 Cor. 3:16-23.	11 16	♌	Vega souths 10 52	6	4 43	7 17
29		**The Handwriting on the Wall.** Dan. 5:1-31. GOLDEN TEXT—Eccl. 12:14.	5th Sunday after Trinity Luke 5:1-11; 1 Pet. 3:8-15			Day's Length 14 Hrs., 34 Min.		
16	Sun	A Redeemed World. Isa. 35:1-10.	11 54	♌	☿ stationary	6	4 44	7 16
17	Mon	Daniel and the King's Decree. Dan. 6:4-10.	Morn	♋	17) Ririus ri. 4.04	6	4 45	7 15
18	Tues	Daniel and the Lions. Dan. 6:16-23.	12 40	♋	Rigel rises 3 44	6	4 46	7 14
19	Wed	Daniel's First Test. Dan. 1:8-21.	1 16	♋	Aldebaran rises 1.40	6	4 46	7 14
20	Thur	Abraham's Trial. Gen. 22:1-3; 16-19.	1 55	♋	Pollux sets 8.43 ♋	6	4 47	7 13
21	Fri	Elijah on Mt. Carmel. 1 Kings 18:30-40.	2 28	♋	Regulus sets 8.39	6	4 48	7 12
22	Sat	Faith Triumphant. Heb. 11.32-40.	2 51	♍	☉ Enters ♌	6	4 49	7 11
30		**Daniel and the Lions.** Dan. 6:1-28. GOLDEN TEXT—Heb. 11:33.	6th Sunday after Trinity Matt. 5:20-26; Rom. 6:3-17			Day's Length 14 Hrs., 22 Min.		
23	Sun	Conquerors through Christ. Rom. 8:31-39.	3 44	♍	♂ ☿ ♋, ☿ in ♌	6	4 50	7 10
24	Mon	The First Return from Exile. Ezra 1:1-11.	☾ S.	♎	24) Spica sets 8.39	6	4 51	7 09
25	Tues	The Captivity Foretold. Lev. 26:27-36.	8 40	♎	♂ ♆ ☾, Orion rises 3.04	6	4 51	7 09
26	Wed	The Captivity a Judgment. Jer. 29:15-19.	9 26	♏	☾ in Perigee	6	4 52	7 08
27	Thur	Captives of Sin. Rom. 7:16-25.	9 51	♏	♂ ♀ ☾, ♀ sets 9.44	6	4 53	7 07
28	Fri	Freedom through Christ. Rom. 8:1-10.	10 43	♏	♂ ♄ ☾, ☾ in ♌. ♍	6	4 53	7 07
29	Sat	The Captivies' Cry. Psalm 137:1-9.	1 20	♈	♂ ♃ ☾ Reg. rises 3.00	6	4 54	7 06
31		**The First Return from Exile.** Jer. 29:10-14; GOLDEN TEXT—Romans 8:28. Ezra 1:1-11	7th Sunday after Trinity Mark 8:1-9; Rom. 6:19-23			Day's Length 14 Hrs., 10 Min.		
30	Sun	The King's Response. Psalm 85:1-9.	11 58	♈	♃ sets 12 08	6	4 55	7 05
31	Mon	Rebuilding the Temple. Ezra 3:8-13.	Morn	♈	31. Aldeb. ris. 12.48	6	4 56	7 40

MOON'S PHASES

		Eastern States	Central States	Western States
First Quarter	1st.....	5.53 p. m.	5.13 p. m.	4.33 p. m.
Full Moon	8th.....	10.10 p. m.	9.30 p. m.	8.50 p. m.
Last Quarter	17th.....	12.12 a. m.	16th 11.33 p. m.	10.53 p. m.
New Moon	24th.....	7.49 a. m.	7.09 a. m.	6.29 a. m.
First Quarter	31st.....	11.23 a. m.	10.43 a. m.	10.03 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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2. Better Praying. Matt. 7:7-11. (Consecration meeting.)
9. How to Get the Blessings of Freedom. John 8:31-36.
16. Earnest or Triflers? Amos 6:1-8; Eccl. 12:13, 14; Matt. 12:36.
23. Grow! 2 Pet. 3:18.
30. Lessons from Great Home Missionaries. Acts 8:4-17. (Missionary meeting.)

8th Month AUGUST 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R.&S h. m	Moon's Signs	Miscellany	Sun slo m	Sun rise h.m.	Sun sets h.m
1	Tues	Dedicating the Temple. Ezra 6:13-22.	12 10	♑	♂ sets 12 00	6	4 57	7 03
2	Wed	The Greatness of the Temple. 2 Chron. 2:1-10.	12 44	♑	☌ ♂ ☾, Vega so. 9 39	6	4 58	7 02
3	Thur	God's Dwelling-place. 1 Kings 8:5-11.	1 30	♋	Altair sets 10 50	6	4 59	7 01
4	Fri	Solomon's Prayer. 1 Kings 8:22-30.	2 16	♋	Orion rises 2.20	6	5 00	7 00
5	Sat	The Temple Destroyed. 2 Kings 25:8-17.	2 46	♌	7✱ rises 11.06	6	5 01	6 59
32		**The Temple Rebuilt and Dedicated.** Ezra 3:1, 6:22 GOLDEN TEXT—Psalm 84:2.	8th Sunday after Trinity Matt. 7:15-23; Rom. 8:12-17			Day's Length 13 Hrs., 56 Min.		
6	Sun	Praise in the Temple. Psalm 100.	3 31	♌	Antares so 7.14	5	5 02	6 58
7	Mon	The Feast of Ahasuerus. Esther 1:1-8.	☽ R.	♌	7) ☌ ☿ ♆, ☌ ☿ ☉ s.	5	5 03	6 57
8	Tues	Vashti, the Queen. Esther 1:9-12.	7 50	♌	☿ Gr. Hel Lat N.	5	5 04	6 56
9	Wed	Esther Chosen Queen. Esther 2:15-20.	8 34	♌	☌ ♅ ☾, Spica sets 9 34	5	5 05	6 55
10	Thur	Haman's Plot. Esther 3:8-15.	9 14	♌	☾ in ♍	♌	5	5 06	6 54
11	Fri	Esther's Courage. Esther 4:10—5:3.	9 52	♌	☾ in Apogee	4	5 07	6 53
12	Sat	Esther's Triumph. Esther 8:3-8.	10 24	♌	♀ in ♍, Vega so. 8.44	4	5 08	6 52
33		**Esther Saves her People.** Book of Esther. GOLDEN TEXT—Psalm 34:17.	9th Sunday after Trinity Luke 16:1-9; 1 Cor. 10:6-13			Day's Length 13 Hrs., 42 Min.		
13	Sun	Guardian Angels. Psalm 34:1-8.	10 57	♍	Orion rises 1.24	4	5 09	6 51
14	Mon	Ezra. Ezra 7:6-10.	11 49	♍	Rigel rises 2 00	4	5 10	6 50
15	Tues	Ezra's Commission. Ezra 7:11-13, 25-28.	Morn	♐	15) ☌ ♀ ♄	4	5 12	6 48
16	Wed	The Second Return from Exile. Ezra 8:21-32.	12 14	♐	Altair souths 10 02	♎	3	5 13	6 47
17	Thur	Moses Called to Leadership. Exodus 3:1-10.	12 51	♐	Sirius rises 3 45	3	5 14	6 46
18	Fri	Isaiah's Call. Isa. 6:1-12.	1 40	♐	7✱ rises 10.12	3	5 15	6 45
19	Sat	The Call of Saul. Acts 9:1-9.	2 21	♐	Vega souths 8.24	3	5 17	6 43
34		**The Second Return from Exile.** Ezra 7:1, 8:36. GOLDEN TEXT—Ezra 8:22.	10th Sunday after Trinity Luke 19:41-48; 1 Cor. 12:1-11			Day's Length 13 Hrs., 24 Min.		
20	Sun	Praise for Deliverance. Psalm 107:1-9.	2 50	♑	Fomalhaut so. 12 40	2	5 18	6 42
21	Mon	Nehemiah's Prayer. Neh. 1:1-11.	3 48	♑	Orion rises 1 12	2	5 19	6 41
22	Tues	Ezra's Prayer. Ezra 9:5-15.	☾ S.	♒	22) ☾ in Perigee	2	5 20	6 40
23	Wed	Abraham's Prayer. Gen. 18:23-32.	7 50	♒	Dog Days End ☉ ent. ♌	2	5 21	6 39
24	Thur	Gideon's Prayer. Judges 6:22-24, 36-40.	8 31	♒	♄ sets 8.20, ☾ in ♍, ♍	2	5 23	6 37
25	Fri	Paul's Prayer. Eph. 3:14-21.	8 59	♓	♂ ♄ ☾, ♀ sets 8.30	2	5 24	6 36
26	Sat	The Lord's Prayer. Matt. 6:9-15.	10 10	♓	♂ ♀ ☾, ♂ ♃ ☾	2	5 25	6 35
35		**Nehemiah's Prayer.** Neh. 1:1-11. GOLDEN TEXT—James 5:16.	11th Sunday after Trinity Luke 18:9-14; 1 Cor. 15:1-10			Day's Length 13 Hrs., 8 Min.		
27	Sun	Encouragement to Pray. Psalm 42:1-8.	10 56	♈	♂ ♀ ♃, ♃ sets 10 50	1	5 26	6 34
28	Mon	Plotting Enemies. Neh. 4:7-12.	11 29	♈	Arcturus sets 10 52	1	5 27	6 33
29	Tues	Nehemiah Rebuilds Walls of Jerusalem. Neh. 4:13-21	11 54	♉	29) 7✱ rises 9 35	1	5 28	6 32
30	Wed	Bashan's Walls. Deut. 3:1-8.	Morn	♉	Altair souths 8.10	0	5 30	6 30
31	Thur	Jericho's Walls. Josh. 6:12-20.	12 10	♋	♂ sets 12.00	♌	0	5 31	6 29

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	7th.....	11.20 a. m.	10.40 a. m	10.00 a. m.
Last Quarter	15th.....	3.44 p. m.	3.04 p. m.	2.24 p. m.
New Moon	22nd.....	3.36 p. m.	2.56 p. m.	2.16 p. m.
First Quarter	29th.....	6.56 a. m.	6.16 a. m.	5.36 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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6. Better Recreation. 1 Thess. 5:16-24. (Consecration meeting.)
13. Pride and Humility. Jas. 4:6-10.
20. Following and Setting Good Examples. 2 Chron. 24:15-19; 26:3-5.
27. Lessons from God's Out-of-Doors. Ps. 8:1-9.

9th Month SEPTEMBER 30 Days

Week Days / Date	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun fast h. m.	Sun sets h m
1 Fri	The Song of the Watchmen. Isa. 52:1-10.	12 56	♌	☿ in ♍, 7✶ is 9.43 ☽	0	5 32	6 28
2 Sat	Watchmen of Zion. Isa. 62:1-9.	1 45	♌	Orion rises 12.40	1	5 33	6 27
36	**Nehemiah Rebuilds Walls of Jerusalem.** Neh. 3:1 GOLDEN TEXT—Neh. 4:20. —7.4.	12th Sunday after Trinity Mark 7:31-37; 2 Cor. 3:4-12			Day's Length 12 Hrs., 50 Min.		
3 Sun	The Glory of Zion. Psalm 48:1, 2, 9-14.	2 34	♌	Fomalhaut so. 1.06	1	5 35	5 25
4 Mon	Teaching the Law of God. Neh. 8:1-12.	3 22	♌	♂☿☉, Vega so. 7.34	1	5 36	6 24
5 Tues	The Law of God. Psalm 19:7-14.	4 10	♌	Sirius rises 2.40	1	5 37	6 23
6 Wed	The Law Inspired. 2 Tim. 3:14—4:4.	☽ R	♍	(6) ♂☿☾	2	5 38	6 22
7 Thur	Keeping the Law. Psalm 119:1-8.	7 10	♍	☾ in ♍, ☾ in Apo ♎	2	5 39	6 21
8 Fri	Teaching the Children. Psalm 78:1-8.	7 50	♑	Orion rises 12 16	2	5 40	6 20
9 Sat	The Great Teacher at Work. Luke 4:16-21.	8 40	♑	♂☿♄, Altair so. 8.34	3	5 41	6 19
37	**Teaching the Law of God.** Neh. 8:1-18. GOLDEN TEXT—Psalm 119:33.	13th Sunday after Trinity Luke 10.23-37; Gal. 3:15-23			Day's Length 12 Hrs., 33 Min.		
10 Sun	Love for the Law. Psalm 119:97-105.	9 30	♑	☿ in Aphelion	3	5 43	6 17
11 Mon	Israel's Sin. Mal. 3:1-9.	9 58	♑	Rigel rises 12.16	3	5 44	6 16
12 Tues	God's Promise. Mal. 3:10-18.	10 32	♑	Antares sets 9.19	4	5 45	6 15
13 Wed	God's Judgment and Blessing. Mal. 4:1-6.	11 15	♒	Markab so. 10.35	4	5 47	6 13
14 Thur	The Righteous and the Wicked Contrasted. Ps. 1:1-6.	11 53	♒	(14) Vega so. 11.02	5	5 48	6 12
15 Fri	The Wicked Punished. Matt. 25:41-46.	Morn	♒	♀ Gr. Elong. E.	5	5 49	6 11
16 Sat	The Righteous Blessed. Matt. 5:1-12.	1 47	♓	7✶ rises 9 22	5	5 50	6 10
38	**The Message of Malachi.** Mal. 3:1—4:3. GOLDEN TEXT—Mal. 3:7.	14th Sunday after Trinity Luke 17:11-19; Gal. 5:16-24			Day's Length 12 Hrs., 14 Min.		
17 Sun	The Blessedness of Forgiveness. Psalm 32:1-7.	2 41	♓	Procyon sets 9.38	6	5 52	6 08
18 Mon	Ezekiel the Watchman. Ezek. 3:16-21.	3 36	♈	♂ΨC, ♂ Gr. Hel. Lat S	6	5 53	6 07
19 Tues	Daniel the Courageous. Dan. 6:4-10.	4 24	♈	Aldebaran rises 9.45	6	5 54	6 06
20 Wed	Esther the Noblehearted. Esther 4:10—5:3.	☾ S	♉	(20) ☉ Eclip -Inv.	7	5 55	6 05
21 Thur	Ezra the Scribe. Ezra 7:6-10.	7 14	♉	♂♃☿, ☾ in ♌	7	5 57	6 03
22 Fri	Nehemiah the Builder. Neh. 4:7-20.	8 04	♊	♂♃☾, ♂☿☾	7	5 59	6 01
23 Sat	The Law of the Lord. Psalm 19:7-14.	♄ 49	♊	☉ Ent. ♊ Autumn Beg	8	6 00	6 00
39	**The Exile and the Restoration.** Review. GOLDEN TEXT—Psalm 126:3.	15th Sunday after Trinity Matt. 6:24-34; Gal. 5:26; 6:10			Day's Length 11 Hrs., 54 Min.		
24 Sun	The Goodness of God. Psalm 66:1-5, 16-20.	9 37	♋	♂♀☾, ♃ sets 9.30	8	6 02	5 58
25 Mon	The Prophet's Message. Isaiah 40:3-5.	10 20	♋	♀ sets 9 10	8	6 03	5 57
26 Tues	The Angel's Message. Luke 1:5-17.	10 56	♋	Antares souths 8.27 ☽	9	6 04	4 56
27 Wed	The Birth of John the Baptist. Luke 1:57-66.	11 48	♌	(27) Andro. so. 11.44	9	6 06	5 54
28 Thur	Hannah's Prayer. 1 Sam. 1:9-18.	Morn	♌	Orion rises 11.05	9	6 07	5 53
29 Fri	Hannah's Thanksgiving. 1 Sam. 2:1-10.	12 30	♍	♂ sets 12.20	10	6 08	5 52
30 Sat	A Christian Home. Col. 3:17-25.	1 20	♍	☿ Gr. Hel. Lat. S.	10	6 10	5 50

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	6th.....	2.49 a. m.	2.09 a. m.	1.29 a. m.
Last Quarter	14th.....	6.24 a. m.	5.44 a. m.	5.04 a. m.
New Moon	20th.....	11.40 p. m.	11.00 p. m.	10.20 p. m.
First Quarter	27th.....	5.42 p. m.	5.02 p. m.	4.22 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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3. Better Giving. Acts 20:31-35. (Consecration meeting.)
10. God's Commands and Our Obedience. Ps. 119:33-40.
17. Getting an Education. Prov. 9-11.
24. How We Can Help Foreign- Mission Work. Isa. 6:1-8. (Missionary meeting.)

10th Month OCTOBER 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m	Moon's Signs	Miscellany	Sun fast m	Sun rise h. m.	Sun sets h. m
40		**The Birth of John the Baptist.** Luke 1. GOLDEN TEXT—Luke 1:15.	16th Sunday after Trinity Luke 7:11-17; Eph. 3:12-21			Day's Length 11 Hrs., 38 Min.		
1	Sun	Zacharias' Prophecy. Luke 1:68-79.	1 52	♐	7✱ rises 7.41 ☽	10	6 11	5 49
2	Mon	The Birth of Jesus. Luke 2:1-7.	2 49	♐	Sirius rises 12.58	11	6 12	5 48
3	Tues	The Shepherd's Visit. Luke 2:8-20.	3 46	♑	♂ ♅ ☾, ♀ stationary	11	6 13	5 47
4	Wed	The Child in the Temple. Luke 2:25-39.	4 35	♑	♂ ♄ ☉, ☾ in Apogee ♌	11	6 15	5 45
5	Thur	The Boyhood of Jesus. Luke 2:40-52.	☽ R.	♒	5) ☾ in ♉	12	6 16	5 44
6	Fri	The Boyhood of David. 1 Sam. 16:4-18.	6 50	♒	Antares sets 7.56	12	6 17	5 43
7	Sat	The Boyhood of Timothy. 2 Tim. 3:14-17.	7 47	♓	Arcturu sets 8.29	12	6 19	5 41
41		**The Birth and Childhood of Jesus.** Luke 2. GOLDEN TEXT—Luke 2:52.	17th Sunday after Trinity Luke 14:1-11; Eph. 4:1-6			Day's Length 11 Hrs., 20 Min.		
8	Sun	The King's Birth and Kingdom. Isa. 9:1-7.	8 41	♓	♀ Gr. Hel. Lat S.	13	6 20	5 40
9	Mon	The Preaching Prophet. Luke 3:1-9.	9 30	♓	♂ ☿ ♃, Altair so. 8.46	13	6 21	5 39
10	Tues	John Baptizing Jesus. Matt. 3:13-16.	9 58	♓	Andromeda so. 11.16	13	6 23	5 37
11	Wed	John Tells about Himself. John 1:19-28.	10 43	♓	7✱ rises 7 05 ♈	13	6 24	5 36
12	Thur	John Testifies to Jesus. John 1:29-37.	11 30	♈	Rigel rises 10 26	13	6 25	5 35
13	Fri	John Wonders about Jesus. Luke 7:18-23.	11 59	♈	13) ♂ in Perihelion	14	6 27	5 33
14	Sat	Jesus' Testimony to John. Luke 7:24-35.	Morn	♉	Orion rises 10.01	14	6 28	5 32
42		**The Ministry of John the Baptist.** Luke 3. GOLDEN TEXT—Matt. 3:2.	18th Sunday after Trinity Matt. 22: 34-46; 1 Cor. 1:4-9			Day's Length 11 Hrs., 4 Min.		
15	Sun	Glad Tidings from the Wilderness. Isa. 40:1-11.	12 12	♉	♂ ♆ ☾, ♂ ☿ ☉, Inferior	14	6 29	5 31
16	Mon	Jesus Tempted. Luke 4:1-13.	1 28	♉	Altair souths 7.22	14	6 31	5 29
17	Tues	The Purpose of his Temptations. Heb. 2:14-18.	2 36	♉	Fomalhaut so 9 22	15	8 32	5 28
18	Wed	A Common Temptation. 1 Tim. 6:6-10.	3 40	♉	♄ rises 3.50, ☾ in ♌ ♍	15	6 33	5 27
19	Thur	Overcoming Temptation. 1 Cor. 10:1-13.	4 47	♊	♂ ♄ ☾, ♂ ☿ ☾, ☾ in Per.	15	6 34	5 26
20	Fri	The Sources of Temptation. James 1:12-18.	☾ S	♊	20) ♂ ♃ ☾	15	6 36	5 24
21	Sat	The Secret of Victory. Rev. 3:18-22.	6 20	♋	♀ Great Brilliancy	15	6 37	5 23
43		**Jesus Tempted.** Luke 4:1-30. GOLDEN TEXT—Heb. 2:18.	19th Sunday after Trinity Matt. 9:1-8; Eph. 4:22-28			Day's Length 10 Hrs., 44 Min.		
22	Sun	Jesus our High Priest. Heb. 4:14—5:10.	7 14	♋	♂ ♀ ☾, ♃ sets 7.10	16	6 38	5 22
23	Mon	A Righteous Nation. Isaiah 61:1-9.	7 54	♋	♂ ♃ ☉, ☉ Ent. ♍	16	6 39	5 21
24	Tues	Sin a National Reproach. Prov. 14:28-35.	8 47	♍	☿ in Perihelion	16	6 41	5 19
25	Wed	The True Foundation. Matt. 7:15-27.	9 41	♍	♀ sets 9 12	16	6 42	5 18
26	Thur	National Neglect. Rom. 1:18-23.	10 36	♎	7✱ ri es 6.06 ☽	16	6 43	5 17
27	Fri	The Nations Tested. Amos 6:1-6.	11 29	♎	27) ♂ ♂ ☾	16	6 44	5 16
28	Sat	The Nations Judged. Matt. 25:31-46.	Morn	♎	♀ sets 12 20	16	6 45	5 15
44		**World-Wide Prohibition.** Isaiah 61:1-19. GOLDEN TEXT—Prov. 14:34.	20th Sunday after Trinity Matt. 22:1-14; Eph. 5:5-21			Day's Length 10 Hrs., 28 Min.		
29	Sun	Jehovah Reigneth. Psalm 93.	12 10	♐	Orion rises 9.08	16	6 46	5 14
30	Mon	Jesus the Great Physician. Luke 5:17-26.	12 52	♐	♂ ♅ ☾, ☿ Gr. Elong. W.	16	6 48	5 12
31	Tues	Jesus' Healing Foretold. Isa. 61:1-6.	1 46	♑	☾ in Apogee	16	6 49	5 11

Saturn is in Conjunction with the Sun on the 4th and cannot be seen.
Jupiter is in Conjunction with the Sun on the 23rd and cannot be seen.

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	5th.....	8.00 p. m.	7.20 p. m.	6.40 p. m.
Last Quarter	13th.....	4.57 p. m.	4.17 p. m.	3.37 p. m.
New Moon	20th.....	8.42 a. m.	8.02 a. m.	7.22 a. m.
First Quarter	27th.....	8.26 a. m.	7.46 a. m.	7.06 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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1. Better Work. Rom. 12:9-11. (Consecration meeting. (Rally Day suggested.)
8. The Folly of Procrastination. Eccl. 9:10.
15. True Patriotism: What It Is and Does. Isa. 1:16-20. (Citizenship Day.)
22. Reverence and Worship. Ps. 111:1-10.
29. A Saloonless World and How to Get It. Eph. 6:10-18.

11th Month NOVEMBER 30 Days

Week Days	Date	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m.	Moon's Signs	Miscellany	Sun fast m	Sun rise h.m.	Sun sets h.m
Wed	1	Power over Unclean Spirits. Luke 4:31-37.	2 38	♌	☾ in ♍	16	6 51	5 09
Thur	2	The Healer at Work. Mark 1:29-39.	3 26	♌	Sirius rises 11.06	16	6 52	5 08
Fri	3	Teaching, Preaching, Healing. Matt. 4:23-25.	4 18	♌	☿ Gr. Hel. Lat N	16	6 53	5 07
Sat	4	Praying for the Sick. James 5:13-18.	☽ R.	♌	4) ♀ stationary	16	6 54	5 06
45		**Jesus the Great Physician.** Luke 4:31—5:39. GOLDEN TEXT—Matt. 8:17.			21st Sunday after Trinity John 4:47-54; Eph. 6:10-17		Day's Length 10 Hrs., 10 Min.	
Sun	5	God our Saviour. Isaiah 63:7-14.	6 15	♑	Fomalhaut so. 8 06	16	6 55	5 05
Mon	6	Jesus the Great Teacher. Luke 6:27-38.	6 56	♑	7✱ souths 12 52	16	6 56	5 04
Tues	7	Jesus Teaches about Happiness. Matt. 5:1-12.	7 40	♑	Arcturus sets 6 32	16	6 57	5 03
Wed	8	Jesus Teaches about Influence. Matt. 5:13-16.	8 30	♏	Rigel rises 8.42	16	6 58	5 02
Thur	9	Jesus Teaches about Love. Matt. 5:43-48.	9 22	♏	Arietas souths 10 42	16	6 59	5 01
Fri	10	Jesus Teaches about Prayer. Matt. 6:5-15.	10 16	♎	Markab souths 7.48	16	7 00	5 00
Sat	11	Jesus Teaches about True Religion. Matt. 7:13-23.	10 49	♎	Regulus rises 12.32	16	7 01	4 59
46		**Jesus the Great Teacher.** Luke 6:1-49. GOLDEN TEXT—Luke 6:31.			22nd Sunday after Trinity Matt. 18:23-35; Phil. 1:3-11		Day's Length 9 Hrs., 42 Min.	
Sun	12	The Great Teacher's Text-Book. Psalm 119:9-16.	11 40	♎	12) ♂ Ψ ☾	16	7 02	4 58
Mon	13	Jesus the Friend of Sinners. Luke 7:37-48.	Morn	♐	Vega sets 11 52	16	7 03	4 57
Tues	14	He Came to Seek and to Save. Luke 19:1-10.	1 51	♐	Andromeda so. 8 43	♍	15	7 04
Wed	15	The Lost Sheep. Luke 15:1-7.	2 59	♐	♄ rises 3 0(	15	7 05	4 55
Thur	16	The Erring Son. Luke 15:11-32.	4 09	♐	♂ ♄ ☾. ☾ in Perigee	15	7 06	4 54
Fri	17	"All have sinned." Rom. 3:19-23.	5 14	♐	♂ ☿ ☾, Spi..r 4 22	15	7 07	4 53
Sat	18	Jesus Saves. Rom. 8:1-11.	☾ S.	♑	18) ♀ sets 1.00	15	7 09	4 52
47		**Jesus the Friend of Sinners.** Luke 7. GOLDEN TEXT—1 Tim. 1:15.			23rd Sunday after Trinity Matt. 22:15-22; Phil 3:17-21		Day's Length 9 Hrs., 36 Min.	
Sun	19	A Prayer for Pardon. Psalm 51:1-10.	6 20	♑	♂ ♀ ☾, ♅ stationary	14	7 09	4 51
Mon	20	Jesus the Great Missionary. Luke 8:26-39.	7 12	♌	Sirius rises 9.54	14	7 10	4 50
Tues	21	The Parable of the Sower. Luke 8:4-15.	7 56	♌	Ψ stationary	♎	14	7 11
Wed	22	A Gentile Believer. Matt. 15:21-28.	8 44	♌	Rigel rises 7 52	14	7 12	4 48
Thur	23	The Great Commission. Matt. 28:16-20.	9 41	♐	♂ sets 9 30 ☉ Ent	♐	13	7 13
Fri	24	The Missionary Spirit. Rom. 1:8-17.	10 29	♐	♂ ♂ ☾, Orion ris. 7.09	13	7 14	4 46
Sat	25	The Missionary Call. Acts 26:12-20.	11 25	♐	♂ ♀ ☉, Inferior	13	7 15	4 45
48		**Jesus the Great Missionary.** Luke 8. GOLDEN TEXT—Luke 19:10.			24th Sunday after Trinity Matt. 9:18-26; Col. 1:9-10		Day's Length 9 Hrs., 30 Min.	
Sun	26	"God reigneth over the nations." Psalm 47.	Morn	♐	26) ♂ ♅ ☾	12	7 16	4 44
Mon	27	The Twelve Sent Forth. Luke 9:1-9.	12 50	♐	♂ ☿ ♀, ☿ in ♍	12	7 17	4 43
Tues	28	Feeding the Hungry. Luke 9:10-17.	1 58	♐	☾ in Apogee	♌	12	7 17
Wed	29	Sacrificing for Christ's Sake. Luke 9:18-27.	2 56	♑	Rigel rises 7 24	11	7 18	4 42
Thur	30	The Authority of Jesus. Luke 9:28-36.	3 38	♑	Markab souths 6 32	11	7 18	4 42

Venus is in Inferior Conjunction with the Sun on the 25th and changes from Evening to Morning Star.

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	4th.....	1.38 p. m.	12.58 p. m.	12.18 p. m.
Last Quarter	12th.....	2.54 a. m.	2.14 a. m.	1.34 a. m.
New Moon	18th.....	7.08 p. m.	6.28 p. m.	5.48 p. m.
First Quarter	26th.....	3.17 a. m.	2.37 a. m.	1.57 a. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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5. Better Thinking. Phil. 4:4-8. (Consecration meeting.)
12. The Meaning of Church Membership. Matt. 10:32, 33.
19. How We Can Help Home-Mission Work. Gal. 6:6-10. (Missionary meeting.)
26. Praise God! Ps. 145:1-21. (Thanksgiving meeting.)

12th Month DECEMBER 31 Days

Date	Week Days	International Sunday School Lessons and Daily Bible Readings	Moon R. & S. h. m	Moon's Signs	Miscellany	Sun fast m	Sun rise h. m.	Sun sets h. m
1	Fri	Suffering Humanity. Luke 9:37-46.	4 20	♑	Arietas souths 9.20 ☋	11	7 19	4 41
2	Fri	The Seventy Sent Forth. Luke 10:1-17.	4 56	♑	□ ☿ ☉	10	7 19	4 41
49		**Jesus Sending out Missionaries.** Luke 9:1—10:24 GOLDEN TEXT—Luke 10:2.			1st Sunday in Advent Matt. 21:1-9; Rom. 13:11-41		**Day's Length 9 Hrs., 20 Min.**	
3	Sun	The Great Commission. Matt. 28:16-20.	5 46	♑	7✳ so. 10.59, ♀ in ♌	10	7 20	4 40
4	Mon	Story of the Good Samaritan. Luke 10:25-37.	☽ R	♑	4) Vega sets 10 30	10	7 20	4 40
5	Tues	Love, the Test. 1 John 3:13-24.	6 22	♏	Sirius rises 8 52 ☊	9	7 21	4 39
6	Wed	Love Necessary. 1 John 4:7-21.	7 12	♏	♂ ☿ ☉, Superior	9	7 21	4 39
7	Thur	How Jesus Helped. John 9:1-12.	8 50	♏	☿ in Aphelion	8	7 22	4 38
8	Fri	Faith and Works. James 2:14-26.	9 48	♐	Orion rises 6,22	8	7 23	4 37
9	Sat	Love never Fails. 1 Cor. 13:1-13.	10 45	♐	Rigel rises 10.10	7	7 23	4 37
50		**Story of the Good Samaritan.** Luke 10:25-37. GOLDEN TEXT—Lev. 19:18.			2nd Sunday in Advent Luke 21:25-36; Rom. 15:4-13		**Day's Length 9 Hrs., 14 Min.**	
10	Sun	Considering the Poor. Psalm 41:1-4, 10-13.	11 41	♑	Fomalhaut sets 9.40	7	7 24	4 36
11	Mon	Jesus Among Friends. Luke 10:38-42.	Morn	♑	11) Regul ris. 10.04	6	7 24	4 36
12	Tues	Jesus Among Foes. Luke 11:14-26.	12 40	♑	♄ ris 1210 ♌in♌	6	7 24	4 36
13	Wed	Jesus Among the Pharisees. Luke 11:37-44.	1 38	♒	♂ ♄ ☾, Spica ris. 2.30	6	7 25	4 35
14	Thur	Friendship Tested. John 16:25-33.	2 35	♒	♀ stationary, ☾ in Per.	6	7 25	4 35
15	Fri	A Blessed Fellowship. John 17:1-13.	3 30	♓	♂ ♃ ☾, ♃ sets 3.15	5	7 25	4 35
16	Sat	Friendship's Failure in a Crisis. Matt. 26:36-46.	4 31	♓	♂ ♀ ☾, ♀ sets 4 20	4	7 25	4 35
51		**Jesus among Friends and Foes.** Luke 10:38, 11:54 GOLDEN TEXT—John 15:14.			3rd Sunday in Advent Matt. 11:2-10; 1 Cor. 4:1-5		**Day's Length 9 Hrs., 10 Min.**	
17	Sun	Friends of Jesus. John 15:8-16.	5 33	♓	Antares souths 8.20	4	7 25	4 35
18	Mon	A Lesson in Folly. Luke 12:16-21.	☾ S.	♋	18) ♂ ☿ ☾	3	7 25	4 35
19	Tues	A Lesson in Watchfulness. Luke 12:35-40.	5 54	♋	Aldeb. so. 8.20 ☋	2	7 25	4 35
20	Wed	A Lesson in Faithfulness. Luke 12:41-48.	6 47	♌	Rigel souths 11.25	2	7 25	4 35
21	Thur	A Lesson in Preparedness. Matt. 25:1-13.	7 40	♌	Orion souths 11.47	1	7 26	4 34
22	Fri	A Lesson in Contentment. 1 Tim. 6:3-10.	8 35	♋	☉ Ent. ♋ Winter Beg.	☉	7 25	4 35
23	Sat	A Lesson in Keeping the Faith. 2 Tim. 4:1-8.	9 32	♋	♂ ♂ ☾, ♂ ☿ ☾	S	7 25	4 35
52		**A Lesson in Trust and Preparedness. Luke 12.** GOLDEN TEXT—Luke 12:23.			4th Sunday in Advent John 1:19-28; Phil. 4:4-7		**Day's Length 9 Hrs., 10 Min.**	
24	Sun	A Lesson in Trust. Luke 12:22-31.	10 27	♋	♂ ♂ ☾, ♂ ☿ ☾ 0	0	7 25	4 35
25	Mon	**Christmas.** The Birth of Jesus. Luke 2:8-20.	11 24	♋	♂ ♀ ☿, ☾ in ♍, ♌	0	7 25	4 35
26	Tues	John the Forerunner. Luke 3:1-6.	Morn	♍	26) ♂ sets 11.40	1	7 25	4 35
27	Wed	Jesus Tempted. Luke 4:1-13.	12 08	♍	☾ in Apogee	1	7 25	4 35
28	Thur	Jesus the Teacher. Luke 6:39-49.	1 11	♑	Altair sets 7.39	2	7 25	4 35
29	Fri	Jesus the Saviour. Luke 7:36-50.	2 16	♑	Vega sets 8 44	2	7 24	4 36
30	Sat	Jesus the Friend. Luke 10:38-42.	3 23	♑	♀ Greatest Brilliancy	3	7 24	4 36
53		**The Birth of Jesus.** Luke 2:1-20. GOLDEN TEXT—Luke 2:11.			1st Sunday after Christmas Luke 2:1-14; Isaiah 9:5-6		**Day's Length 9 Hrs., 12 Min.**	
31	Sun	Jesus the King. Isa. 32:1-8.	4 30	♑	Sirius rises 6.57	33	7 24	4 36

MOON'S PHASES

		Eastern States	Central States	Western States
Full Moon	4th.....	6.25 a. m.	5.45 a. m.	5.15 a. m.
Last Quarter	11th.....	11.42 a. m.	11.02 a. m.	10.22 a. m.
New Moon	18th.....	7.22 a. m.	6.42 a. m.	6.02 a. m.
First Quarter	26th.....	12.55 a. m.	12.15 a. m.	25th 11.35 p. m.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPICS

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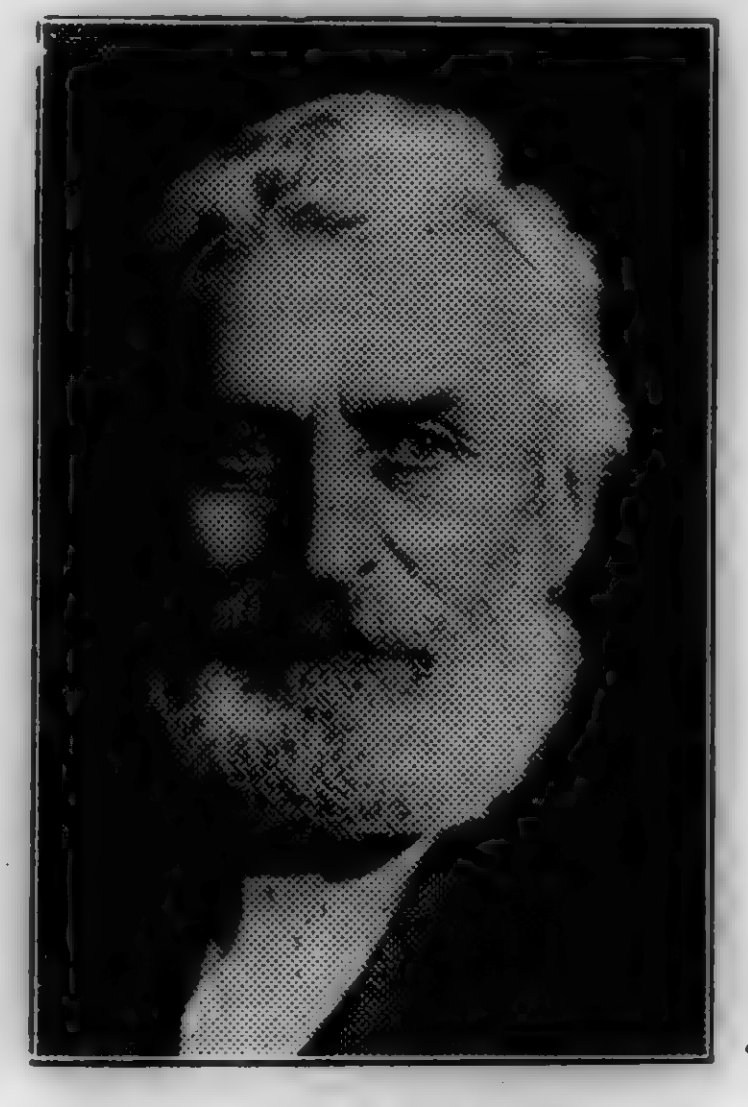
3. Better Speaking. Prov. 10:10-21, 31, 32. (Consecration meeting.)
10. Some Things I Believe, and Why. John 11:17-27, 41-46.
17. The Glorious Gains of Fidélity. Rev. 2:1-10.
24. How to Have Christmas All the Year. Luke 2:8-20. (Christmas meeting.)
31. Lessons from a New Year's Psalm. Ps. 90:1-17.

BIOGRAPHICAL SKETCHES

JACOB J. Krehbiel passed away at his home in Newton, Kansas, on March 11th, 1921, after an illness of ten days.

Mr. Krehbiel was eighty-two years, ten months and eight days old and had an unusually healthy life, never knowing long sickness and being hearty until his last sickness. He was born at Hamilton, Ohio, a suburb of Cincinnati, May 3, 1838, the son of a Mennonite preacher who followed the business of millwright. While a babe in arms he moved to Iowa with his parents who settled near Fort



REV. JACOB J. KREHBIEL

Madison and where Mr. Krehbiel grew to manhood as farmer and saw-mill operator. After attaining his majority he learned his trade of wagonmaker and received some collegiate education, which however was interrupted by the war in which he served as a non-combatant for a time and from which at its close he went actively into the business of wagon making at Denmark, Iowa, near his old home.

There on December 17, 1867, he was married to Miss Anna Leisy, of Dover, Iowa, who survives him with their seven children, six of whom were born in Iowa before they moved to Newton in September, 1878. From that time until 1903 Mr. Krehbiel was engaged in the manufacture and sale of wagons and buggies at his plant in Newton. In 1903 he sold his business to his eldest son, E. A. Krehbiel, and retired from active business, devoting his time to his business interests and educational affairs. He and Mrs. Krehbiel spent the winter of 1904 in California and in 1907 went to Europe for a year and a half, visiting scenes of Mrs. Krehbiel's childhood and the old Krehbiel homestead near the Rhine.

Mr. Krehbiel was a member of the Mennonite church and was always intensely interested in its activities, being associated with many of its business affairs but more especially as one of the founders of Bethel college of that place. He was for more than twenty years president of the college board of directors and when he resigned on account of his European trip, his associates made him an honorary member of the board and it was his constant delight to be present at as many meetings as possible and to keep interested in its progress.

His life was an examplification of his high ideals, to which he gave expression in city activities and in his political affiliations. A Republican in politics, he followed St. John into the Prohibition party and was a staunch advocate of that party's principles, living to see its efforts crowned by national prohibition. Self trained and educated, clear minded and honest to the minutest degree, his life was a fine example of the possibilities and success of a life devoted to the calls of the higher life and his closest friends will always cherish the memory of association with him in life's activities.

Besides the bride of his youth, he leaves to cherish his memory five sons and two daughters, the latter, Mrs. H. E. Suderman, and Mrs. R. S. Haury living in Newton. Edgar A., the eldest son who succeeded his father in the business, recently sold out his business and moved to Denver, where he now resides with his family and is engaged in the automobile business. W. J. Krehbiel, formerly publisher of the Newton Republican, is now publisher of the McPherson Kan., Republican. Albert H., and Fred. A. Krehbiel live in Chicago, the former being an instructor in the Chicago Art Institute and the latter being engaged in elec-

trical and fuel engineering as president of the Krehbiel Company. I. L. Krehbiel, the youngest and the only one born in Newton, is a banker of California.

REV. JOHN W. BAYLEY

REV. John Wesley Bayley, pastor of the old historic Mennonite Church, died suddenly on Friday, February 4th, 1921.

Mr. Bayley was born in Yardley, Pa., April 15, 1842. His mother had twelve children and when he was born she said: "We will name him John Wesley and make a preacher out of him."

REV. JOHN W. BAYLEY

When he was eighteen years of age he came to Philadelphia and joined the Green Street Methodist Church. He became a local preacher and was ordained and visited prisons, homes and institutions for a number of years under the Philadelphia Local Preachers' Association. He also served as pastor of the Sanctuary M. E. Church, Fifth, below Girard avenue; the Wesley M. E., Sepviva and Huntingdon streets, Kensington, and the Scottville M. E. Church, Neshaminy Falls. Sixteen years ago he became interested in the old Germantown Mennonite Church. The congregation was small, the church building in a delapidated condition and preaching services rarely held. He at once went about renovating the building, putting in a heater, papering and painting the interior, painting the exterior and putting on a new slate roof, besides other general repairs. Later a new Sunday-school building of stone was erected. All these were done and the money raised to pay for them.

Beside these, the ancient cemetery was regraded, the stones straightened and regular care given. For this purpose a fund was raised and through his influence an endowment was secured.

During all his long life he pursued his daily avocation of a stairbuilder and carpenter. He was engaged in sawing a piece of wood when he was stricken—a doctor was sent for—in fact several, but he died before any of them arrived. The funeral services were held in the church he so dearly loved and had adopted on the Monday following his death.

The church was packed and many stood, both inside and out of the church, during the services. The floral tributes were numerous and beautiful. Rev. N. B. Grubb made the prayer, Rev. A. M. Fretz and Rev. Silas Grubb delivered addresses. Mr. MacIntyre and Mr. E. Y. Scull, of the Whosoever Mission, where Mr. Bayley had regularly attended every month for years, spoke also. Rev. William H. Grubb made a short address. Rev. Reed Landis closed the service with a prayer and the benediction. Two favorite hymns, "Sun of My Soul" and "Trust and Obey," were sung.

The interment was in Mt. Vernon cemetery.

REV. PHILIP ALLEN APPLE

REV. Philip Allen Apple was born in Washington township, Snyder county, Pa., July 25, 1884, and died March 9, 1920. Aged 35 years, 7 months and 14 days. He was married to Miss Minnie Martin, April 19, 1908. At the age of 20 years he yielded his heart to Christ and united with the church of his choice. In November, 1910, he received the call to the holy ministry to which he gladly gave himself, giving the service of his heart and life.

He served very faithfully as a preacher of the Gospel, which is the power of God unto

salvation unto all that believe, for about nine years under the Sainted Bishops Solomon Graybill and Elmer Graybill, the latter called to leave this earthly home and be with Christ one year ago. After the decease of the Rev. Elmer Graybill, Brother Apple, our beloved brother in Christ, was called to be, and was, ordained as bishop of the local church, which office he earnestly and efficiently filled until his demise. He was an earnest and devoted Christian using all his influence and energy to break down the strongholds of sin existing in and around his community in which he served, and on the other hand to build up his brethren in the Lord and lead others into the blessed Christian experience. He was the son of William and Mary Apple. He is survived by his wife and three children, Miriam Minnie, Emory Allen, and Dorothy Ellen, his father and mother, two brothers, George and Cloyd, and four sisters, Mrs. Samuel Hackenberg, Mrs. Dennis Hoffman, Mamie and Annie at home, and a host of other relatives and friends to mourn their loss; which loss is keenly felt in the home, church and community.

ELDER GERHARD PENNER

GERHARD Penner was the son of Gerhard and Agathe Penner and was born July 14, 1836, at Warnau, West Prussia. He as baptized by his father, then Elder of the congregation at Heubuden, in June, 1854. He chose the life of a farmer and succeeded his father on the homestead. On June 13, 1867, he united in wedlock with Anna Froese, who was of the same religious faith. Their union was blest with eight children, and they lived a happy married life together for 41 years, until the Lord called away his wife in 1908.

In 1877 Elder Penner came to America, accompanied by his aged father and many brethren of the Mennonite faith. On January 27, 1880, he was called to the ministry at Beatrice, Nebraska, and soon after ordained an Elder. He was used of the Lord for much blessed service in the congregation, Mission and Deaconess work. He passed to his reward on January, 1921, survived by three sons and three daughters, twelve grandchildren, one brother and many relatives, as well as a beloved congregation who esteemed him very highly.

ELDER LEONARD DIRKS

LEONARD Dirks, the beloved elder of the Aberdeen, Idaho, congregation, was called home to his reward on February 18, 1921, aged 43 years, 11 months and 26 days. He was the son of David and Eva Dirks and was born February 22, 1877, in Korzenic at Thorn, West Prussia. His father was the Elder of the Obernessau Mennonite church. He was received into the church by baptism in 1891. He came to America in 1898, first residing in Winnepeg, Manitoba, later engaging in the grain business at Gretna. In 1904 he returned to Germany and in July married Minna Bartel and soon returned to Manitoba. In 1906, he with his wife came to Idaho, where they became members of the congregation organized by Rev. Jacob Hege and became active in all the work of the church. In 1912 he was called to be a minister and in 1914 was ordained to the Eldership. In 1920 his wife died leaving him with eight children, and in less than a year he also passed away. His earthly remains were laid to rest on his 44th birthday, the funeral being attended by a large congregation of friends. The ministers participating in the funeral services were H. Toews, E. Schmidt and Abrm. Friesen.

REV. JOHN FISHER RIEHL

JOHN Fisher Riehl was the son of Rev. Elias Riehl and his wife, Frances. He was born in East Buffalo township, Union county, Pa., on June 13, 1848, and died February 8, 1921, aged 72 years, 7 months and 25 days. He followed various pursuits and spent his entire life in his native vicinity. In his younger years he became a member of his father's church, and about 1890 he transferred his membership to the Mennonite church at Richfield, Pa., where he remained a faithful member until his death.

He was ordained to the ministry in the autumn of 1911, by Bishop Solomon Graybill, at Richfield, and although he did not have any charge for himself, he preached very frequently at home and other places and was active in the service of the Master.

On June 20, 1896, he was married to Katie Lauver, who with many more distant relatives, survives him.

ELDER DAVID GERBER

DAVID Gerber was born September 18, 1829, in Canton Berne, Switzerland. In 1857 he became a member of the Taeufer congregation and soon after was ordained a minister and elder, and continued thus in the Master's service for 54 years. He came to America in 1887 and resided at Whitewater, Kansas, to the time of his departure, on May 1, at the age of 91 years, 7 months and 12 days.

On September 19, 1857, he united in holy matrimony with Anna Ramseyer, and although no children were born to them, they enjoyed the privilege of ministering parental care to many poor children. On September 19, 1907, they celebrated the golden anniversary of their marriage which was attended by a large number of friends. His wife preceded him to eternity on January 8, 1911.

His remains were laid to rest on May 3, at the Swiss church at Whitewater, Kansas, attended by a large congregation of friends, who came to pay a last tribute. Funeral sermons were preached by Revs. G. N. Harms, H. J. Dyck and B. W. Harder. A number of other ministers also participated.

ISADORE HENRY SMOYER

ISADORE Henry Smoyer, son of the late Moses and Flora Smoyer, was born December 6th, 1856, in South Whitehall township, Lehigh county, Pa., in which place he lived until the family moved to Foglesville in 1868, from which place they moved to Emaus in 1873.

Mr. Smoyer was educated in the public schools in Lehigh county, and after completing same, worked in the blast furnaces of Emaus, Pa. During the spare time in the evenings he practiced telegraphy in the Emaus station of the P. & R. Railway Co., under the instruction of Mr. John Lindel. After becoming proficient in the handling of the key, he secured a position as night operator at Vera Cruz station, which position he held until 1880, when he was transferred to the station at Green Lane, and later to Perkiomen Junction as assistant superintendent to David Clack, then the superintendent of the Perkiomen Division. He resigned same to enter the ice and milling business at Kratz Station with his brother-in-law, Morris Kratz.

This business was finally sold and Mr. Smoyer returned to the railroad business, again becoming station agent at Gratersford, which position he held until his death in 1921.

Mr. Smoyer's grandparents on his fathers side were Philip and Lydia Smoyer and on his mother's side, Lawrence and Mary Guth, both of which were early settlers in Lehigh county, tracing an ancestorial line back to the pilgrims that came over on the Mayflower, in fact the brick used in the chimney and fireplace of the old Guth homestead in Lehigh county, which is still standing and where there is a family reunion held yearly, were brought over from Europe for the purpose.

He was married on August 11, 1883, to Katie Kratz, a daughter of Michael and Julia Kratz, of Green Lane.

He was a member for twenty years or more of Eden Mennonite church, of Schwenksville, and was for many years its choir leader and assistant deacon and took an active part in all its church matters.

He died February 10, 1921, and was buried in the graveyard of the Methodist Church at Zieglersville. He left surviving him his widow, Mrs. Katie Smoyer, who now resides with Professor J. Horace Landis, County Superintendent of Schools, at Norristown, and a brother, Mr. J. C. Smoyer, of Phoenixville.

JOHN H. VON STEEN

JOHN H. von Steen was born near the city of Danzig, capital of the Prussian province of the same name, and the date of his nativity was May 15, 1852. He is the son of John H. and Johanna (Zimmermann) von Steen, who were born and reared in that same province, where the father followed the vocatin of farming until 1875, when he came with his family to America. He and his wife were zealous members of the Mennonite church, the tenets of which deprecate all activities of military service, and his principal reason for leaving his native country was to avoid, in consonance with his religious views and firm personal convictions, conscription, of himself and his sons for service in the German army.

The subject of this review received in his native city excellent educational advantages, besides which he passed four years in the cities of London and Liverpool, with the primary object of familiarizing himself with the English

language and business methods. He accompanied his parents to America when he was twenty-five years of age, and he has resided continuously at Beatrice since 1877. Here he was employed 18 months in the lumber yard of LePoidevin Brothers, and in 1879 he engaged independently in the retail lumber business on part of the grounds where the Burlington Railroad station now stands. Energy, integrity, faithfulness, and broad vision insured cumulative success to the ambitious

JOHN H. VON STEEN

young man, and that he has wrought earnestly and well needs no further voucher than his status today as having been one of the most substantial men of affairs in this section of the state of his adoption. While thus promoting his individual advancement Brother von Steen had at all stages been mindful of his civic responsibilities and stood forth as a liberal and public-spirited naturalized American citizen, his course in all of the relations of life having been such that he gained and retained the inviolable confidence and good will of his fellow men.

Brother von Steen was a man of admirable and pronounced initative and constructive ability and was the primary factor in the developing of one of the largest and most important industrial and commercial enterprises of Gage county, and he was one of the most valued and influential citizens and business men of Beatrice, where he held the office of president and treasurer of the John H. von Steen Co., from the time of its incorporation.

The political allegiance of Brother von Steen had been given to the Prohibition party, but he was primarily and essentially a business man and has had no ambition for political activity or preferment. He was reared in the faith of the Mennonite church and has been an earnest and active member of the same from his early youth. He was one of the influential representatives of this denomination, and for many years a valued teacher in the Sunday-school of the Mennonite Church in Beatrice.

Brother von Steen was for many years an honored valued member of the Publication Board of the General Conference.

In 1882 Brother von Steen wedded Miss Mary McKibbin, who was born at Fishlake, Indiana, and whose death occurred in 1893, she having been a devout member of the Mennonite Church. He is survived by two daughters—Edith, who completed her education in Bethel College, at Newton, Kansas, and who is now the wife of Professor D. H. Richert, a member of the faculty of that institution and Ada, who is the wife of Dr. Louis E. Penner, a representative physician and surgeon engaged in practice at Beatrice.

In 1895, Mr. von Steen contracted a second marriage when Mrs. Katie (Ruth) Hirschler became his wife. They had just completed their 26th wedding anniversary when it pleased Divine Providence to call Brother von Steen to his final home, at 12.30 A. M., September 23, 1921, his age being 69 years, 4 months and 8 days.

MARY RITTER (NEE SCHIMMEL)

Born, 1828; died, 1921; age, 92.

By Joseph S. Taylor

MY mother belonged to the well-known family of Schimmel, which first settled in Springfield township, Bucks county, Pa. According to the custom of the time the S. in my name and that of my brother William stands for Schimmel.

The following brief account shows the Schimmel lineage from the time of the first immigrant from Switzerland: George Shimmel (so spelled in his naturalization paper, which we have in our possession) arrived at Philadelphia via Rotterdam, September 10, 1753. His son, Christian, was born in 1762 and died in 1829. Christian's son, John, (1801-1860) and the latter's wife, Hannah (nee Obcrholtzer) were the parents of my mother. They had nine children, whose dates of birth

are as follows: Aaron, 1825; Levi, 1826; Mary, 1828; Elam, 1831; Lydia, 1833; John, 1835; Jose, 1837; William, 1839; Owen, 1842. Only two of these survive—Lydia and Owen. Most of the dead are buried in the Springfield Mennonite cemetery.

Aaron in his prime was a skilful cabinet maker. He had two daughters, one of whom died many years ago; the other, Hannah, is the widow of the late 'Squire Achey, of Milford Square.

Levi was a clergyman, who for many years

MRS. MARY RITTER, (NEE SCHIMMEL)

served the East Swamp and Philadelphia Mennonite congregations. His son, Dr. L. S. Shimmel (he preferred the spelling of the immigrant ancestor), died a few years ago. He was a well-known educator of Pennsylvania, and the author of several books of wide circulation.

Elam was a farmer in his early days and an Elder in the Springfield church. Later he engaged in business in Chicago. His daughter, Katharine, is the wife of Mr. George Coxhead, who for twenty-five years was Y. M. C. A. Secretary of St. Louis, and who is at present an officer of the International Committee of Y. M. C. A., with offices in New York. Another daughter, Hannah, married Mr. Davies, a well-known business man and member of the board of education in South Bend, Ind. Ella is Mrs. Fox, wife of a prominent official of the Chicago Edison Company. Still another daughter, Mrs. Clark, married a St. Louis architect, while Sallie became Mrs. Cook. His only son, William, died some years ago.

John Schimmel was a school teacher, and for one year I was his scholar. He was also a farmer. To him was entrusted the enrollment of the men of Springfield during the draft of 1863. One of his sons, "Tommy," is a prominent resident of Coopersburg, Pa.

William died in boyhood.

Jose was also a teacher, and later established the firm of J. O. Schimmel & Co., of Philadelphia, now called The American Preservers Company, the pioneer of an important industry. One of his daughters, Lizzie, married Emanuel Oppenlander, of Coopersburg, the other, Lilly, is the widow of the late Dr. J. J. Ott, of Pleasant Valley.

Owen established the preserving business in New York and was for many years an officer in the Church of the Strangers, made famous by the late Rev. Dr. Charles F. Deems. He was, in his youth, a volunteer soldier of the Union Army.

Lydia, widow of Reuben Shelly, lives at Quakertown and, though 88, is in good health.

Mary, my mother, was married in 1850 to Thomas B. Taylor, who died September 29, 1860. They had four children, the first of whom died at the age of six months in 1853. William came next, I was next and Ellie was the youngest. She is the wife of Mr. Louis J. Link, who for many years, after the death of Jose O. Schimmel, was the sole proprietor of The American Preservers Company. He resides at 1941 North Broad street, Philadelphia.

In the early sixties mother married Mr. John Ritter, and within a brief period became a widow a second time. One child, the result of this union, died in infancy. Since that time, for more than half a century, she resided at Passer, Shelly and Quakertown. She died at Ellie's home February 1, 1921, aged 92.

I was only four when my father died. My first clear recollections of mother dates from the beginning of her widowhood. She was much given to sewing, singing, and the reading of the Bible and the book of Menno Simons. Her three children were two, four

and six respectively. In her thoughtful moments, especially on Sunday, her eyes were red from weeping. We children were too young to understand then, but now that we reflect we know. The Civil War had just started. She had three little mouths to feed and her needle was the only source of income.

Her employment was making uniforms for soldiers. Elias Howe had invented his sewing machine some years before, but it had not yet come into general use; and factory-made clothes were unknown. In those days we lived at the head of Gruver's Lane, one mile below Fairmount (now Passer P. O.) This was the home my father had established and, though the place was sold after his death, mother continued to occupy a part of the house as a tenant.

As long as mother lived alone she supported herself with her needle. The eye-strain of this work was probably responsible for her affliction by blindness during her last days. For many years she lived with my brother, William, whose children she mothered. One of these, Elmer, built several blocks of houses in Quakertown and died several years ago. Another, Addie, is Mrs. Harvey Benner, of Lansdale. A third is Mrs. Thomas H. White, of Trumbauersville.

Thus it is plain that mother's story belongs to the "short and simple annals of the poor."

"Far from the madding crowds ignoble strife
Their sober wishes never learned to stray;
Along the cool sequester'd vale of life
They kept the noiseless tenor of their way."

For the last two or three years she was totally blind. For more than six months she was confined to bed. She had no organic illness and no suffering, just a gradual wearing out of the machinery of life. A dozen times a day she would ask, "Where Am I?" She loved Quakertown, which was home to her. Every now and then she would ask, "When am I going home?" My sister would say, "When winter is over." A moment later she would revert to the subject and remark: "Now, if I had my shoes I could go home." She lived in the past. Events that had occurred when we children were young, were ever fresh in her memory. The present she could no longer comprehend.

Toward the end she was much given to singing. In the middle of the night and at all hours of the day she sang softly her favorite hymns, one of which has the verse—

"Weep not for me when I sink to the grave."

On the very day of her death she sang feebly:

"Meinen Jesu will ich lieben
Weil Er mich gelicbet hat."

She was cheerful, docile, uncomplaining, and had not an unkind thought or word for any human being. Occasionally she would exclaim with a sigh, "If I could only see!"

Milton in his blindness cried:

Doth God exact day labor, light denied?
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state
Is Kingly; thousands at his bidding speed,
And past o'er land and ocean without rest;
They also serve who only stand and wait."

So mother waited long in darkness for the end. She was anxious, but not impatient to "go home." And now at last her "life is hid with Christ in God. When Christ, who is our life, shall appear, then shall [she] also appear with him in glory." (The quoted words were the text of Rev. Allen M. Fretz's funeral sermon.)

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out at sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.
For though from out our bourne of Time and Place,
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

MISS H. BINE HOLLY

MISS H. Bine Holly, daughter of Rev. Christian and Helen Iutzi Holly, born October 9, 1856, passed to her reward at the Holly homestead, near Middletown, Ohio, July 30, 1921, at the age of 64 years, 8 months and 21 days.

A part of the old homestead on the Holly farm has for many years remained furnished by the Holly family for use by the family during the summer months. Here Miss Holly was born and here she died.

Miss Holly spent several months with her sister in Fairfield, Ill. She left Fairfield on Thursday morning remaining all night in Cincinnati for some shopping on Friday. She arrived at the "Holly Home" about five o'clock Friday afternoon. In the early evening she felt disturbing effects of fish she had eaten at the noon hour lunch, and said she was suffering some distress before retiring, but expressed the thought that rest and quiet for the night would restore her. She evidently grew alarmed about her condition and was in the act of calling for aid, when overcome by death, as she was found near the door with evidence of having fallen in the attempt, her right temple being bruised.

Miss Holly was a woman of strong character, ever ready to help others, but always reticent about any needs for herself. However, she was ever alert in the conservation of her strength even when sacrificing it for others. She was ever careful to keep a healthy body and a clear mind for service and usefulness to those about her; this was a part of her religion.

Miss Holly was a graduate, both B. S., and A. B., of the National Normal University, of Lebanon, Ohio. During various intermittent years and vacations, she attended Chicago, Ann Arbor and Columbia Universities in the home land, and the great universities of Oxford, Berlin, Marburg and Jena abroad. As a teacher by profession for about forty years, she kept in close touch with progressive methods. She had traveled extensively both at home and abroad—not the idle pleasure loving tourist—but always as a student of history, peoples and scenic beauty.

Her talents were many, being a fine musician, a linguist, a historian, a mathematician and a great lover of nature. Her character was of the noblest Christian type. As a Bible student, her daily devotional testament readings were in no less than six languages, varying as the spirit moved her. In the class room her rare dignity and personal charm, her influence for integrity, and higher ideals endeared her to scores of her students scattered throughout many states. She was a member of the faculty, respectively in the Lebanon National Normal University, the Clarion Pennsylvania State Normal, The Frederick Woman's College and the Wooster, Ohio University, interrupted at times by invalid family calls and by travel. After a period of two years' rest during which time she firmly refused numerous university calls, she finally yielded to the lure of the class-room and accepted a call from the Bluffton College, Bluffton, Ohio, to join its staff of teachers for a limited period and came home to make arrangements for her coming work when death overtook her and she went to the reward so richly earned in service to her fellowmen.

In early life she united with the Mennonite Church, at Trenton, Ohio, and remained a loyal and consistant member all her life. Her pastor, Rev. J. E. Amstutz, conducted brief funeral services at the house and then continued the service in the church at the close of which her mortal remains were taken to the Mennonite cemetery and laid to rest.

REV. BERNHARD WIEBE

REV. Bernhard Wiebe, son of Heinrich and Marie Fast Wiebe, was born in Simons Dorf, West Prussia, July 11, 1859. In 1876 he with his mother moved to Russia. It was here that he was baptized the same year by Rev. David Hamm ,and received into the membership of the Mennonite church. In 1886 he married Kathrine Grave. In 1884 he came with others to America and settled in the midst of the Emmaus congregation, Whitewater, Kansas. In 1902, he removed to Oklahoma, when in 1905 he was called to the ministry; but in 1908 he returned to Whitewater, Kansas, and again identified himself with the Emmaus congregation and was accepted as one of their ministers. Here on July 22, 1921, he passed to his reward at the age of 62 years and 11 days.

THE GENERAL CONFERENCE

SESSION OF 1920, AT PERKASIE, PA.

IN the summer of the year 1920, from August 29 to September 5, there was held in Perkasie Park, near the town of Perkasie, Pa., the triennial meeting of the body known officially as The General Conference of the Mennonite Church of North America. It may be said here in passing that this is the correct form of the name as it stands in the charter of the conference. By a double translation into the German and back into English the phrase, "of the Mennonite Church" is sometimes changed into the phrase "of Mennonites" which is not correct.

The 1920 meeting is designated the twenty-second. The discrepancy between this number and the number of three-year periods since 1860, the year of the first meeting, arises from the fact that the second and third meetings were held after intervals of only one and two years respectively.

The account of this last meeting shows with marked emphasis the growth that has been experienced, particularly along the lines which were in the thought of the founders. It was, for instance, in their mind to provide a basis and the means for bringing together in united work the Mennonite congregations in the different parts of this continent, North America, as indicated in the official title. Beginning with the representatives of a few congregations in Iowa, Illinois and Pennsylvania, having a total membership of less than 1000, the fellowship has now increased to the number of 113 congregations represented at Perkasie, located in 19 different states and territories of the United States and Canada, and representing a membership of over 19,000.

Then as to the purpose for which primarily the union was desired, viz., to do something in the way of obedience to the Saviour's great commission to take the Gospel message into all the world, the reports and forward looking actions at the Perkasie meeting show there has been no standing still in the sixty years of the life of the conference. The German adage, "Aller Anfang ist schwer," was indeed proved true in this case. It took twenty years, reckoning from that first meeting in 1860, till the first missionary couple, Rev. and Mrs. S. S. Haury, could actually begin work at the first station of our first mission field among the Arapahoe Indians in Indian Territory, now Oklahoma. The report at Perkasie, forty years later, shows in all five (5) distinct fields under our Foreign Mission Board, with seventeen (17) stations, fifty-four (54) missionaries, and one hundred and one (101) native helpers. To be added to these, there are thirteen (13) missionaries and over thirty (30) helpers, who under the direction of the Home Mission Board are bringing the Gospel message to neglected communities in cities and country districts of the home land.

The Boards which supervise and direct these activities, find that with the expansion of the work and the multiplication of the workers in the field, there is a corresponding increase in the necessary details of their end of the work. On the one hand there must be worked up and kept up the interest at the home base, viz., in the congregations, Sunday-schools, mission societies, etc., by means of stimulating information from the field, and on the other hand the steady flow, in the other direction, of workers and financial support must be secured and properly directed and distributed. It is, therefore, not surprising that both of the Boards brought to Perkasie, coupled with their reports, urgent requests for the employment of Executive Secretaries with pay for full time service in this capacity.

The response of conference to these requests was included in what might be characterized as an "omnibus measure," which should meet these and a number of other demands for advance steps. This measure provided for an enlarged Executive Committee, the scope of whose work was defined as follows: "This committee shall have the right to call special meetings of conference; to accept resignations of officers and members of boards or committees; to fill vacancies; and to employ field workers as deemed necessary for the various phases of the conference activities; and it shall annually prepare a budget of the needs of the boards and publish the same."

The Executive Committee has thus far appointed one person as Field Secretary on full-time pay with necessary travelling expenses. This person is Rev. C. E. Krehbiel, of Newton,

Kansas. His work for the first year, as outlined by the committee, consists in visiting the different congregations, presenting to them the various phases of our conference work, with perhaps special emphasis on Missions and relief work.

In line with the work of this Field Secretary comes the other provision for an annual budget to be prepared and published for the information of the congregations and individual givers. Heretofore this information would come to us by piecemeal, as now one and then another cause would be pressed by appeals in the papers and by special solicitors sent around for contributions. By the new arrangement our giving can be more intelligent and less spasmodic, and the contributions better apportined to the various causes, while the individual givers are none the less free to direct their gifts into the channels of their particular interest and personal preference.

This meeting of conference was noted for the number of excellent papers that were read in discussion of important questions that came up for consideration and action. These are printed with the minutes and reports which should be in the hands of all our members. It makes interesting reading and can be obtained for twenty-five cents from the Mennonite Book Concern, Berne, Ind.

Again this meeting has the distinction of being the first General Conference meeting at which the proceedings were conducted in the English language. This was largely due to the fact that it was held within the borders of a district conference which has become almost exclusively English. The language proved, however, no hindrance to the intelligent and animated interest and participation in its proceedings. The western congregations, where the German language continues to prevail in their public worship, were represented by delegates who were sufficiently at home in English for the purpose. At the next meeting, which is to be held in more German surroundings, this language will probably have its inning again, though even in the sections where by reason of more or less close settlements it has been possible to hold fast to the mother tongue, the official language of the land is inevitably gaining in preponderance, slowly in some places, in others more rapidly. With the passing of the animosity toward all things German, brought about by the war, there is every reason why our young people, especially those who aspire to leadership, should add to their other accomplishments a working familiarity with the German language, in preference to other foreign tongues, just now more popular but so much less rich in useful literature.

Perhaps no previous meeting of Conference was approached with an equal degree of apprehension lest certain questions, almost sure to come to a head in its sessions, might produce bitter discussion or even lead to a breach in the brotherhood. But by the grace of God the spirit of Christian frankness, forbearance, and love prevailed throughout, resulting in a better understanding, and in what was felt to be not weak, shirking or compromise, but a more united fronting of the difficulties and our duties in respect thereto. The bonds of union were felt to be drawn closer, both personally and sectionally. Praise the Lord!

The Mennonite attitude regarding warfare passed through a severe test by our nation's involvement in the great world-war. The selective service law required all young men between years of age to register and be subject to draft for war service. The individual members and congregations as well as conference were thus suddenly confronted with questions of conscience which during the long period of national peace had been given all too little consideration. The conference at Reedley, California, coming as it did just at the time when the draft was beginning to operate, did what it could towards crystallizing sentiment as to how our testimony against war should be maintained and what attitude our young men should be advised to take under the working of the service law. The committee, then created to function after adjournment of conference, tried faithfully to serve in the way of mediating between the government and the young men drafted into the service, keeping the latter informed as to possible exemption for conscience sake, and in general giving helpful direction in the matter, with the result that in most cases the boys were exempted from bearing arms, being given the choice of various forms of so-called non-combative service in the training camps, in the supply service, and in the battle areas. There were those of the drafted men who refused to perform any service under the war organization, and such were dealt with by the authorities as

"conscientious objectors," with varying degrees of severity depending sometimes on the spirit and manner of the individual objector, but more frequently on the disposition of the particular officers in charge.

There were those also among the young men of our congregations who enlisted into the service in order, as they thought, to be enabled by being given choice of service to avoid bearing arms. This, however, did not always work out as desired. Others again enlisted, or following the draft call, unconditionally, willing to go the whole way even to the death-dealing use of arms on the firing line.

These different attitudes on the part of the young men were viewed and dealt with differently in the congregations, and it was thought by some that conference in its meeting at Perkasie should take some action or make some pronouncement to serve as a rule or guide for a uniform attitude and practice, expressive of our Mennonite testimony in the matter. Conference, however, wisely refrained from calling any one to account for what had been done under the painful stress of war conditions, through which our country, we with the rest, had passed. But what of the future? Regarding this, conference shrank not from making clear our position. There was no thought of receding from the historic position of our church in regard to carnal warfare, but rather that steps should be taken to let our stand and our doctrines be made better known to the world. To this end the money left in the fund of the special Exemption Committee was directed to be applied by the Publication Board, to which this balance was turned over.

Regarding the militaristic after-effects of the war, the conference gave expression to its thought as follows:

"We, the General Conference of the Mennonite Church of North America, prompted by the spirit of true Christian love and of deepest loyalty to our Country, do hereby resolve and declare that we firmly believe compulsory military training to be contrary to the teaching of our Lord and Master and subversive of the principles upon which the true greatness of our beloved country has been built, and we therefore declare our opposition to such training as both un-Christian and unpatriotic."

The statistical report gives the following interesting figures:

Number of congregations reported (not all represented at this conference), 117.

Total membership reported, as against 17,485 reported three years ago, 19937.

Total contributions reported:

For congregational expenses	$219,839
For Foreign Missions	159,177
For Home Missions	88,029
For other purposes	186,924

124 Sunday-schools with a membership of 17,064.

118 Young People's Societies, and 88 Ladies' Mission Societies.

A total of 805 young men in the service during the war.

A. S. SHELLY, President.

ENTERTAINING THE GENERAL CONFERENCE

NESTLED among the hills of eastern Pennsylvania, near the village of Perkasie, is a small plot of ground which for some reason escaped the fancy of the early settlers as they were looking for desirable locations where they might begin life in a new world. In this place nature has not been disturbed. Trees are scattered about in that beautifully careless way as only nature can place them, a spring of crystal water, and even the little streamlet playing along under the moss covered bridge is not wanting. It was such a place that the Committee selected for the holding of the sessions of General Conference, August 29 to September 5, 1920. Here was to be found all ready for occupancy, the tabernacle large enough to accommodate a large audience, cottages to house the guests, a kitchen and refreshment stand, electric lights and gas for cooking, in fact everything necessary for an occasion such as ours was to be.

For long ago it had become evident that to entertain a General Conference was no small task. Those who were privileged to be guests at previous conferences saw how this body was gradually growing to proportions which was rendering the entertainment a real big undertaking, both as to the work involved as well as to the finances required. The fact that Conference time was always a time of spiritual refreshing spurred churches on to undertake this task as long as it was at all possible to carry it out. Because of these different as-

pects the coming of the General Conference sessions has for some time always brought forth mingled feelings. On the one hand apprehension as to how they will manage adequately to entertain all these people, and on the other the joy and glad anticipation of the good things to be had at this time.

With feelings of a similar nature the Eastern District Conference invited and undertook to entertain the General Conference in 1920. Having no very large churches in this conference this was the only hope of ever having this inspiring gathering in our midst. For several years plans were being made, and a committee appointed. A suitable place, together with ways and means, were discussed in many quarters. This general interest supplied the courage and inspiration to the committee to whom the entire task of entertainment was assigned. Since this task has outgrown the ability of the largest and most generous of our eastern churches, it was made a Conference undertaking. But while this plan easily suplied the necessary resources it also has the disadvantages of having the host as individuals and even as churches scattered over so wide a territory that communication becomes hampered and information back and forth becomes tedious and even difficult. If negotiations must be carried on by mail it would be quite surprising if all inquiries could be answered in a set time even if considerable time is allowed.

Nevertheless the readiness with which the various requests were met overcame this obstacle to a very large extent and as the time approached it developed into a splendid co-operation and the work of preparation could be carried on with dispatch. It was a wise arrangement that assigned the entire task to one committee for in this way there was no overlapping in one place and possibly a leak in another. Especially since this committee was empowered to draw into service anyone whom they thought best fitted for the place. Representatives were appointed in each congregation to whom the committee could turn for information as to what extent that particular church could be counted on for help, bedding, eatables and what day this help could be scheduled. This information was systematized and turned over to the one to whom that particular part of the work had been assigned.

As the time of arrival of the guests drew near, all preparations were completed. With glad anticipation all looked forward, wondering how our plans would work out and how thoroughly welcome we would be able to make our guests feel. But what a disappointment! The twenty-eighth of August dawned with heavy clouds overhanging which threatened to make the day of arrival of our guests a dismal and disagreeable welcome. But even the rain which began to fall before noon and continued until after midnight could not successfully drown out the spirit of good cheer, nor could it cool the enthusiasm which grew at each new arrival. In pouring rain the last and largest delegation arrived and was escorted to the Park to be registered, assigned lodging and instructed as to the general plan of proceedure. With remarkable patience they stood in the little registration room jammed to the door and the glad handshake and the pleasant greetings of friends, new and old, were an adequate offset to the rain without.

The morning of the twenty-ninth came with the smile of a cloudless sky. And early the cheer of good fellowship became apparent and the joy of glad anticipation radiated from every countenance. This day promised to bring great things in spiritual helpfulness, and so it did. But it was also to prove whether or not our arrangements were going to work out and prove adequate to supply meals within the allotted time for all these welcome guests and ourselves. The ladies of First Church, Philadelphia, bravely undertook this unknown task of helping to prepare the meals and serve them for this day. There were plenty of them and their experience in this kind of thing came in as a great asset on this heaviest of all days. In this same way a new force from another church or churches, according to the size of the churches, came in each day to do the same thing over again throughout the entire time of conference. So with only a very few who remained in the kitchen all the time our faithful steward brother, D. M. Landis, assisted by his two daughters, Mrs. Ort and Mrs. Hunter, handled the situation splendidly. The latter two took upon themselves the task of organizing the new force as they came in each day and also to plan the meals for the day. This they did very efficiently.

In those eight days nearly five thousand meals were served. Children were admitted at half price and efforts were made to supply all missionaries of the Home and Foreign field with complimentary tickets, as were also the workers admitted free of charge. Although these tickets amounted to almost one-half of all disposed of. All this was accomplished with a surprisingly small outlay of actual cash because the congregations almost without exception contributed eatables so very generously. More than one hundred chickens ready for the table were brought in, so also about two hundred and fifty cakes and as many pies, besides many bushels of fruit and vegetables. It is true the individuals did not feel these contributions very much, but they were appreciated immensely by the committee for their value as eatables, but much more for the assurance of interest and loyalty evidenced by them. It proved that the churches had understood the situation, they looked upon these friends from all over the country as their guests in a very real sense, and the committee as acting for them and carrying out their wishes in the best possible way.

It is not in place to mention private contributions here, but all may be assured that donations were found and thoroughly appreciated even though it was not always possible to express that appreciation in a "thank you." Your loyalty and splendid co-operation in help, in donations, in encouragement have made possible the success of our efforts, yet we would not forget the patient and tolerant attitude our very welcome guests manifested toward our clumsy efforts. For none of us had training along this line. We simply did the best we could to make your stay in Pennsylvania pleasant and to show that we appreciated your coming.

It is belated to speak of the spiritual blessings enjoyed by all present. That has been done repeatedly and emphatically. It is accepted without challenge that the General Conference, held at Perkasie Park in 1920, was one of the most spiritual and constructive ever held. We do not claim any credit for that, but we turn in humble gratitude to the Giver of all good things who has so graciously manifested His presence among us. We feel the conference went a long way to bring about a better understanding and therefore a greater appreciation between the East and the West. Unless people get acquainted they cannot love nor understand one another. May the spirit of brotherly love and co-operation grow and may God's name be glorified and His cause strengthened. And if this gathering contributed anything in that direction, we will be glad to take upon ourselves the task of entertainment again and again, and we dare to believe that such was the case. D. J. BRAND,

Chairman of Committee.

THE STEWARD'S APPRECIATION

AUGUST 28, 1920, will long be remembered by many of our people of the Eastern District Conference. This being the day when the delegates of the General Conference assembled at Perkasie for the session to be held from August 28 to September 5. To the surprise of many of the western people who never had been East, and who had expected they would get to some rural section of the State of Pennsylvania, many of them found things very different from what they had expected. This was the day for preparation, which had seemed a problem to many of our people. It was a big undertaking for a man who had never done anything of the kind before to manage the lodging and feeding of such a gathering. Some thought the undertaking a wonderful task. But some one was to take the responsibility and so by determined effort the job was given to me. I trusted in the promises of the different brethren and sisters, who not only proved to be strong pillars in the work, but some even did more than the steward himself. Had it not been for the true loyalty of the members of our different congregations the entertaining of the Conference would have proved a failure, and become a burden for many congregations to bear financially. No one knows what it means to be so loyal to the call for help and assistance, as you members of the Eastern District Conference have been, except the ones who are at the head and those who have the responsibility to bear.

I, therefore, thank each and every one who took part in the labor, as well as in assistance in any shape or form, to lighten my burden and in contributing in all things so bountifully, as to lessen the expenses of the entertainment. D. M. LANDIS, Steward.

MISSIONARY ACTIVITIES

THE MISSIONARY RESPONSIBILITY OF OUR GENERAL CONFERENCE

J. W. KLIEWER.

IT cannot be denied that from the very beginning of the General Conference of the Mennonite Church of North America the missionary interest has been the cement that has held this structure together. The churches composing this conference were not only those that were American, but some had emigrated as entire congregations from Switzerland, from Germany, from Russia. Naturally church polity and the statement of doctrine had developed somewhat differently in these different countries. Had the first attempt been to iron out these differences very likely the churches would not have united in a conference. But wisely these differences were permitted to recede into the background, only an agreement on really cardinal points was required and a union for missionary endeavor was stressed. It was this last fact that held the churches together. There is no other one endeavor of our churches for which they have been willing to spend so much of means and energy. The work was modestly begun among two of our American Indian tribes—the Arapahos and the Cheyennes in Oklahoma, then followed the work among the Hopis in Arizona and later the work among the Cheyennes in Montana.

Had our mission work been restricted to the American Indian fields, with the few thousand heathen in them, then a modest missionary undertaking would have been sufficient, but our churches desired a bigger challenge and instructed their mission board to enter India. Later on the board again seemed too conservative to our churches, and at a conference it was bidden to take up a field in China. A later conference voted the sending of an inspector to India and China.

In August, 1920, it was my privilege to start from San Francisco on the way to China and India on an inspection trip to our missions. Our China field is about three hundred miles inland, southward from Peking, but with railroad facilities nearly all the way. I had known the size of our field before seeing it, but seeing it impressed it on me as mere reading or hearing about it never could. The villages in our area are about as close together as the farms in central Kansas or Nebraska. These villages range in population from a mere hundred to several tens of thousands. Thus we have in our area of not so very great extent a population of nearly one million. No other Protestant missionary works in this territory. We must, therefore, bring these people the gospel or they will not get it.

The need of the leaven of the gospel is apparent on every hand to one that inquires into conditions in China. With the average Chinese his religion is a hopeless mixture of the three religions of China: Confucianism, Buddhism, Taoism. He does not believe in any of them very sincerely, as is proven by his neglecting his temples, but in case of need he tries them all, going on the theory that it may help and surely will do no harm. The illiteracy of the people is great but is diminished by the introduction of Christianity. The suppressed condition of womanhood keeps the nation from rising and is a challenge to the emancipating power of the gospel. Woman's bound feet physically are indicative of her impediments to progress spiritually. Just as most Chinese are ignorant of the fact that the cue is a symbol of former political enslavement, so they do not realize their enslavement to sin. Much of the prevailing poverty and famine condition is caused by superstition and selfishness and would be relieved when men would know Christ.

There are many encouraging elements to the work in China. The Chinese have many desirable characteristics. They are industrious, saving, courteous, optimistic, jovial, a hardy race. Many of the young men are ambitious for progress, and some of the young women are following them. American ideals especially appeal to them and they admire America for having come out of the recent World War without even attempting any territorial gain. All of this gives American missionaries a peculiar chance in China. Our responsibility in China is enhanced by our opportunity.

In India, too, we have a field with very definite limits. No other mission will even attempt to do work in the territory allotted to us. Our field is located in the Central Provinces, about 800 miles eastward from Bombay or 400 miles westward from Calcutta on

the Bengal and Nagpur Railway. In extent the field is over one hundred miles from north to south and an average width of forty miles from east to west. Over half a million people live in this area. The total of the population of our different mission fields therefore runs considerably over one and one-half millions. To evangelize these people is a very ambitious program for a conference of only about twenty thousand members, but the board has been instructed by the churches to assume this responsibility. We do not believe that after we have put our hand to the plow we should look back.

India, too, like China, has its difficulties that challenge to a most consecrated effort. The intense tropical heat makes it impossible for some missionaries to remain in the field. The extreme poverty makes a self-supporting church difficult. Appalling ignorance and illiteracy are a barrier to the development of intelligent Christianity. The pernicious caste system has produced chasms between sections of society that must be bridged by Christianity. Unsanitary living and climatic conditions produce fertile soil for fevers, cholera and that most dread disease, leprosy.

Under these conditions our mission has done educational work in a girls' boarding school, a boys' boarding school and a number of day schools. Evangelistic work is done by preaching in churches, at bazaars, on the streets. Dispensary work is being done on four stations. Over four hundred lepers receive physical and spiritual care in the leper asylum and two homes for the untainted children of leprous parents are maintained. That the work in India has not been in vain was proven to me when I saw 234 persons kneel and receive baptism during the few months of my visit. Four hundred of our baptized Christians in India have no missionary nearer than two days' journey since roads are bad. As soon as our churches send the means a station will be built among these people.

Both Chinese and Hindus are by disposition and religion lovers of peace. Each nation is at present trying to adjust an international difficulty by pacific instead of warlike means. We may not support their causes, but their methods prove that the principles of the Prince of Peace appeal to them, and our denomination emphasizes these especially. Therein lies a special opportunity for us. Will we meet our responsibility?

OUR OUTGOING MISSIONARIES

THE mission field of the General Conference in China and India is a large one. The field is equally needy. When we stop to think of the million and a quarter and more souls in China and India who are looking to the twenty-one or two thousand of Mennonites in America for the gospel, we begin to appreciate something of the task that is before us as a General Conference. Our present mission work in these countries is but a beginning of what must be done there if we shall meet our obligations as a Conference. The churches in the Conference can scarcely realize the appeals that come from those countries to the Mission Board to fill the needs of the work and if possible to broaden out the scope of the work. It may be said that China is a very needy field and with equal emphasis it must be said that India is a needy field. Workers are needed in these fields and gifts must flow in order to supply the needs of the work.

The three or four years just past have been years of pressure in many spheres of life. The workers out upon the field have felt the force of this pressure. The unusual world conditions made demands that were unusual in many ways. The war period with its attendant fluctuations in the value of money and exchange will never be forgotten. This period had its effect upon our mission work. India felt this very much because of the fact that the conditions for entering India for missionary work became very difficult during this period. The appeals from the workers for more help in India were touching, but the Mission Board found itself helpless to act under the conditions. The conditions of the money market and the economic effects of the war added other burdens to the Mission Boards in general and our Board as well. Many of the larger Boards seeing in advance the effect that war would have on the economic conditions of the country prepared their Treasuries for the strain by their forward movements. Our

Treasury was caught in the economic changes and has to find a way out. However, the time has come when workers can again enter India and trusting the Father whose we are, the Board sent out a number of new workers this year and has the satisfaction of seeing the former workers return to the field again.

The way to China was more open during the war period and a number had been added to the force during these years. During the year 1921, there were again added to that force. Dr. and Mrs. A. M. Lohrenz has become our first medical missionary and has gone to join the forces now in China. With him have gone two sisters, whose training has been received in the Bethel Deaconess Hospital. These four will make a splendid addition to the working forces of China.

India has had to wait the longest for workers, Furloughs have been long overdue but the situation could not be remedied because there was no way to get workers into India faster because of after-war conditions. Mr. and Mrs. John Thiessen, Mr. and Mrs. Ferdinand Isaac sailed for India in November. With them also went the Missionaries P. W. Penner and wife, and C. H. Suckau and wife, who were returning again to their fields of labor. Brother John Thiessen received his training in Bethel College and McCormick Theological Seminary and goes out well equipped for the demands the mission field will make upon him. Mr. Ferdinand Isaac, likewise, was trained in Bethel College. He and his wife, a sister of Missionary P. A. Penner, were engaged in practical work in different fields in this country. Among these fields of labor were Woodlake, California, where for some time they labored very faithfully. Later on they went to Los Angeles where they were active in the work of the Mission. It was while engaged in this work that the way seemed to open up for them to go to the Foreign field and they volunteered to go to India and are now happily on their way.

Rev. and Mrs. P. W. Penner have perhaps had to undergo the most trying time of their life in the homeland. We refer to the long years of waiting for permission to return to their work after having come to America on furlough. They are rejoicing in their being permitted to return. This is what they say in regard to their waiting for nearly five years to return to India: "After a term of almost eight years in India there has been a so-journ of more than five years in America among dear friends, enjoyed the deputation and Home Mission Work immensely, but are praising the

REV. AND MRS. P. W. PENNER AND NELLIE

Almighty for opening the door to the Foreign Field again. Now we are bound Homeward to beloved India where the teeming millions sit in darkness. We solicit your prayers." This is their parting message to the friends in America.

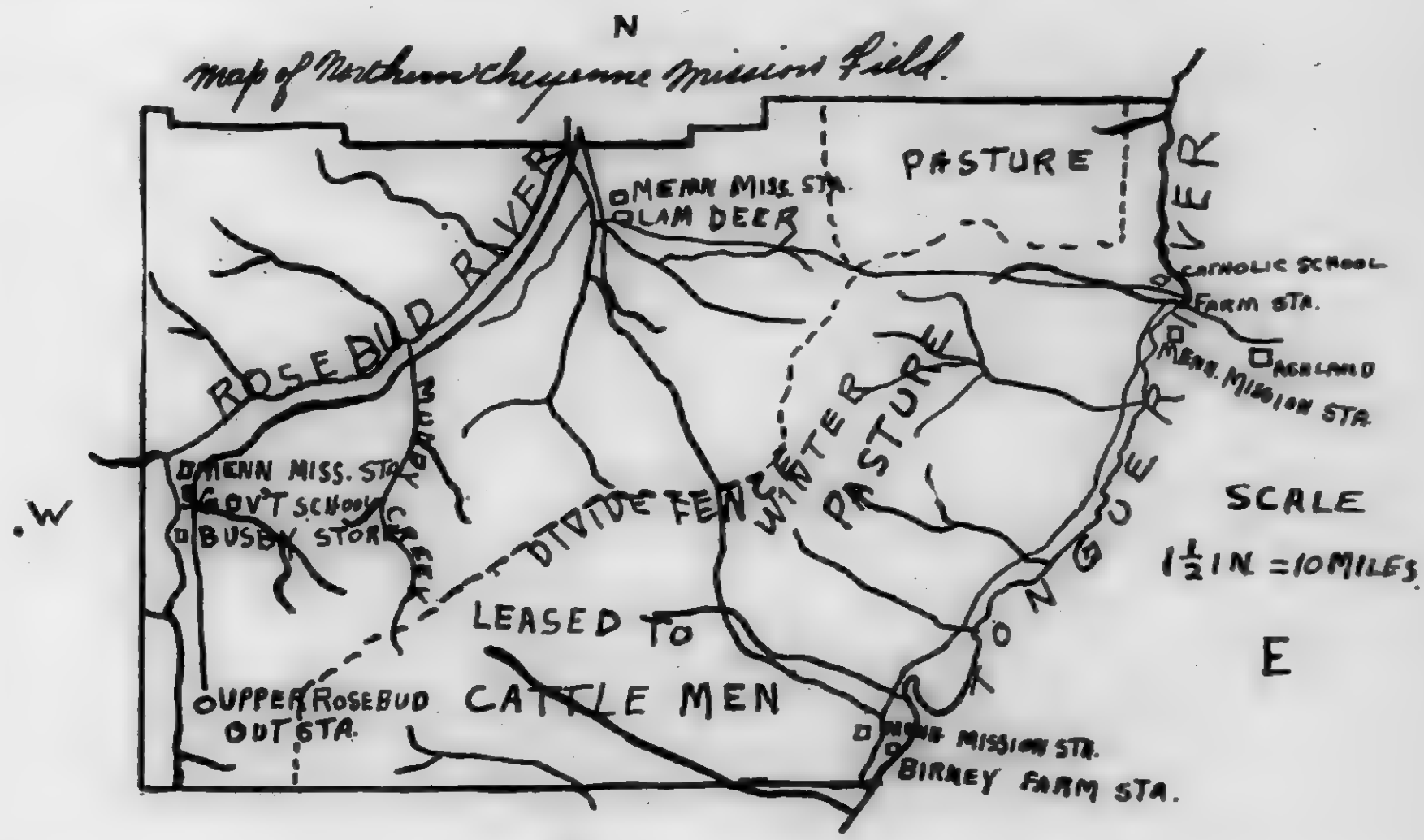
Rev. and Mrs. Suckau, after a furlough of fifteen months in this country are returning to their field of labor. They are happy in their work and rejoicing to know that their service is in the Lord.

Those of us who read this in the homeland are rejoicing in the fact that it is our privilege to meet the challenge that comes from India and from China by loyally supporting the work and the workers and by the blessed privilege of talking to the great Lord of the harvest Himself about the work in our seasons of quiet before His throne.

OUR NORTHERN CHEYENNE MISSION FIELD

WITH this map as a guide you may today visit the Tongue River Indian Reservation, in southeastern Montana, which was set aside for the Northern Cheyennes by the United States Government in 1900.

Coming West on the C. B. & O. R. R., you arrive at Crow Agency, Montana, which is in the midst of the Crow Indians' reservation. From there you proceed eastward by auto past the famous Custer battlefield, where the



Cheyennes, with the help of some Sioux, and a few other tribe men, wiped out General Custer's entire army, June 25, 1876.

As we proceed on to the Cheyenne reservation we pass the Custer Butts, go through ravines and other high hills and long sloping plains, pass through the gate which forms a part of the reservation boundary fence, pass the Government coal mine, from which Busby gets its coal, and we are in the Rosebud River Valley, where the real Cheyennes live.

You will no doubt be impressed more by their absence than by their presence, for their houses are thinly scattered on the sides of the valley, all being close to the river's bank, for, they have no wells or cisterns. We may meet a few of the boys on horseback, as there are usually a few lingering about the small Busby store and post office, the only trading place for 20 miles either up or down the river. While looking for some red men you will catch sight of the Government school chapel and home. You are sure to feel glad you are here, although you are about 35 miles from the railroad. If time would permit we would take a trip up the river for 15 miles and see the upper Rosebud tent, which is in the midst of that section. There services are held every other Sunday.

After a night's refreshing sleep, we proceed on the next lap of the journey. Now we follow the Rosebud river and as we go stop here and there to meet a few of the Indians, then discuss their names, their home life, their religion, taking special notice of the high tipi called the Sacred Hat, "Mahone-Voxca," which is cared for by their priest. The nice grain fields, modern implements of farming, stacks of alfalfa, hay and prairie grass hay, tell of the beginnings of thrift, and promise an economic support of the Cheyenne Mennonite churches of the future. The distant hills, green with nice pines, will convince you that these people will some day have better homes. The cattle grazing on the fine prairie grass fur-

nish the Cheyennes with their favorite meat, and money.

As we enter the muddy stream we enter the Lame Deer district. Quite a number of farmers live along the lower Rosebud river and along the Lame Deer Creek and its branches up to the divide. Here nature has made a beautiful setting as we near Lame Deer. We do not go to the mouth of the Lame Deer Creek, but cross through the hills and emerge out of the pine grove, and behold the mission station and the agency buildings, while beyond are hills and trees again. We are again in the atmosphere of a thriving mission station. As you meet the veteran workers, Rev. and Mrs. Petter, you have a peculair feeling of satisfaction for having come. You will not be annoyed if you happen to be told to take a chair while Brother or Sister Petter quickly brings a Cheyenne conversation to a close with some one who is calling at their home, for you do like to hear them speak in such a strange language.

As we leave Lame Deer and go towards Ashland, we take time to go aside about one and a half miles to the renowned well, which has ice in it all year round. The prospector was forced to abandon his quest for gold because it was too cold for him. If you are scientifically inclined, you may want to know the reason, for you have probaly never heard of a natural refrigerator like that. You will want to take some of the ice and put it in the vacuum freezer so we may have ice cream when we get to Ashland. The last part of the 23-mile drive from Lame Deer is made in a short time, as the road is good, and down grade, so we soon drop into the Tongue River Valley, cross the bridge, pass the new mission site, where a house is just being built, and drive into Ashland, where we are received by the happy Kliewer family.

When we leave in the morning to go up the Tongue river to Birney Mission station, you will be recalling the stories of the experiences of Brother Kliewer and his family, for it is through this district and the Birney district that he has been blazing the New Trail for the Cheyennes to follow.

Before dinner we are at Birney. The place is rather barren, except for the nice cottonwood trees along the river. There are, however, some fine crops under the irrigation ditch. We are now 70 miles from the railroad, and you are surprised at the privations the faithful workers have had at that station.

Rev. Alfred Wiebe and family will soon occupy this station.

After a lunch we all proceed towards Lame Deer, going over another picturesque road which leads into Lame Deer Creek. The farms on top of the divide are unique in that they are considered the best farming land on the reservation.

Arriving at Lame Deer we have visited all the principal places. We shall leave you in the care of Brother and Sister Retter Busby. Here you will learn of the tribal organizations and such matters of historical interest in which you may be interested.

Mr. and Mrs. Alfred Habegger.

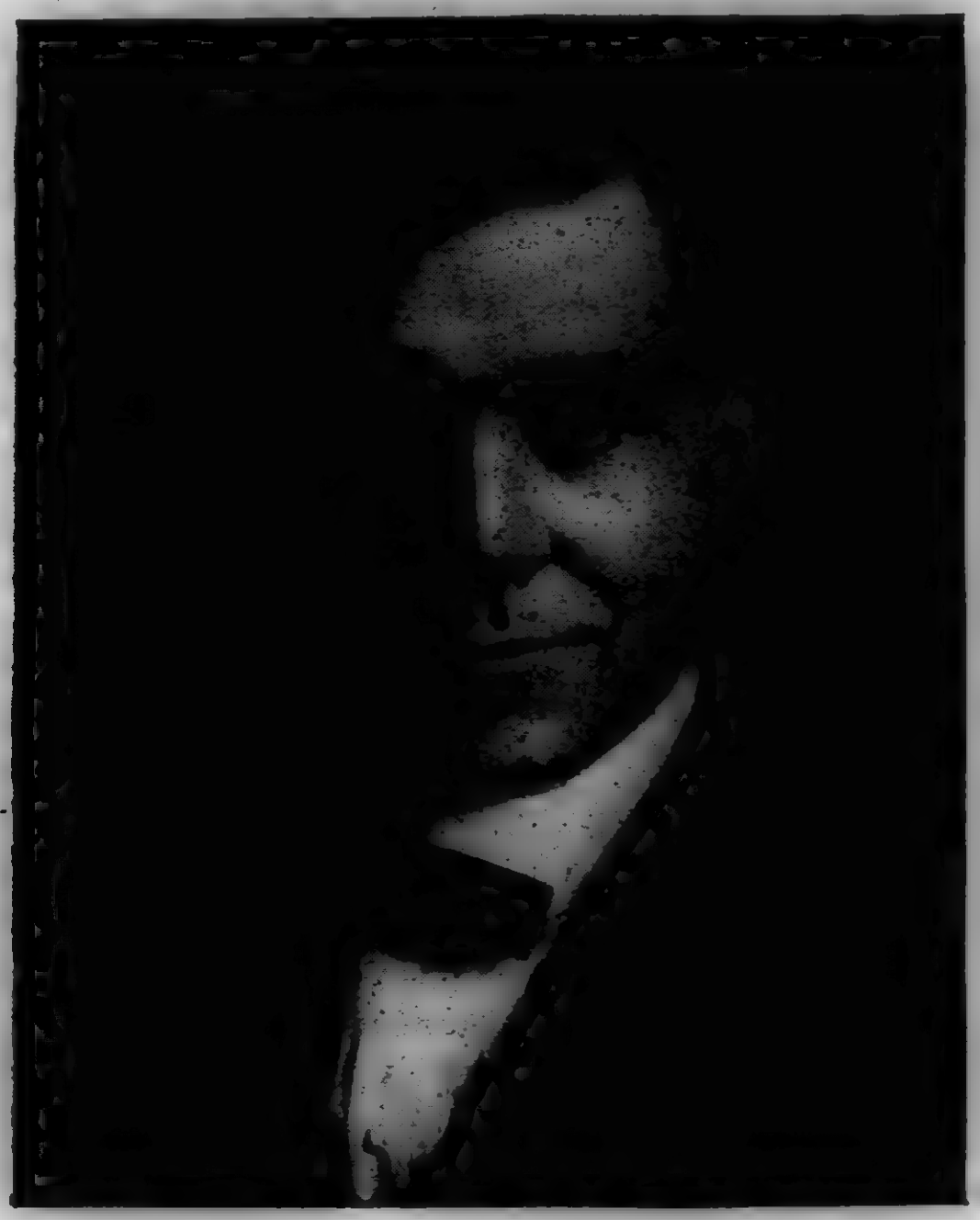
BETHEL MENNONITE MISSION, ALTOONA, PA.

The organization of the Bethel Mennonite Mission in Altoona was effected as a mission in October of 1913. The first superintendent of the mission was J. G. Snyder in 1914. The work was given assistance and aid by the Eastern District Conference and in 1916 was taken over by the General Home Mission Board at which time Miss Eliza Foth, of Korn, Okla., was sent to the field as field worker. Was later given assistance in the person of Miss Martha Frantz, of Berne, Indiana. These workers are faithful yet upon the field. On November 1, 1921, G. M. Bargen, of Korn, Okla., a graduate of the Los Angeles Bible School became Superintendent of the Mission. Said mission now has a membership residing in Altoona of 56. Sunday-school enrollment is more than 100. During these years the acting superintendent has been Rev. J. G. Snyder, acting pastor, Rev. L. L. Shaw, of Altoona, who is one of the deacons of the Roaring Spring congregation and S. P. Miller, of Duncansville, as assistant pastor. These brethren, Shaw and Miller, have done much of the pastoral work for the last three years as voluntary workers, receiving no support. The mission has a live junior and senior Christian Endeavor. The prospects of an increased interest in the work and members is good. The workers' home and new church have been completed and the old chapel or church moved to rear of lot and is being considered as likely to become the place of housing a vocational bible school next summer. See cut page 52.

WITMARSUM THEOLOGICAL SEMINARY

THE Mennonite Church was from the very beginning of its history the product of a devout study of the Bible. The church held no doctrines, observed no rites, instituted no organizations which were not clearly sanctioned by the literal teaching of the Bible, especially the New Testament. The religious faith, life and practice of the Mennonites in America has all along been a simple acceptance and application of the teachings of the New Testament to the conditions of daily life as found here in America. With the growth of a more complex social, economic, political, educational and religious life, our forefathers craved a fuller understanding of the Bible and its interpretation so as to meet more fully the daily needs of our people.

Isolated as our Mennonite Churches were here in America until recent times, they were greatly affected by the contemporary religious life of sister churches. The great revival movement that swept over our country a hundred years and more ago deeply affected our Mennonite Churches, especially in eastern Pennsylvania. The wonderful work of Otterbine, Asbury and especially Allbright and their contempory leaders stirred some sections of the Mennonite Church and paved the way for more active church life and aggressive work. No sooner did our church stand face to face with great tasks, particularly the missionary task, than it realized the need of better trained workers. This finally expressed itself in "The Christian Educational Institute of the Mennonite Denomination," generally known as the Wadsworth school. Although this first school had a shortlived period of service, the conviction there expressed for the first time among the Mennonites in America never ceased to actuate an increasingly larger number of our people. School after school was organized and started on its mission of useful service



REV. PAUL E. WHITMER

since the closing of the Wadsworth school in 1878. In all these schools the teaching of the Bible was the interest of the first importance and the church has been richly rewarded for its liberal expenditures upon these school efforts. Many of the most useful men of our denominational life are the sons of these schools.

For at least ten years the leaders of our several church schools and colleges have felt the need of even more highly specialized Bible training and more thoroughgoing courses of instruction to qualify our young Christian workers to cope more successfully still with

REV. JOHN E. HARTZLER,

the increasingly complex problems of the church in the home field and also in the foreign mission fields. It became apparent that a goodly number of our young men and young women completed their college courses before they definitely decided to give their lives to Christian service. They then looked about for a school to which they might go for further study in the fields that would be of direct benefit to them as Christian pastors and missionaries. Some went to schools of other denominations and found many open doors of service outside their own church. Some, who returned to their own churches, knew more about the denominational life and history of the denomination whose school they attended than they did about their own. As a consequence the loss to our church was exceedingly heavy and at a time when it could so ill afford it.

When the union school movement at Bluffton made possible the launching of a Mennonite theological seminary in the fall of 1913, a new day dawned for the Mennonites in America. There was now some real hope to complete the preparation of our own Christian workers in our own circles under the leadership of our own teachers where the historical heritage of our own church would be loved and honored. From such a school we may hope to secure well trained workers who are in full sympathy with our church, its life, ideals and aims. Such a ministry, we feel, is the hope of our churches. The early years of our efforts in this union seminary movement were years both of encouragement and discouragement. Much good was accomplished and a number of God-fearing and efficient pastors and missionaries went to their life work greatly benefitted by the years spent in study at Mennonite Seminary. Good as the results were, they were, however, wholly inadequate to the growing needs of the church. The institution was too weak in teaching force and equipment to attract any considerable number of graduates of the Mennonite colleges except Bluffton College. To remedy this source of our weakness and to establish a seminary that would obtain the interest and support of the whole church and of all the co-operating branches was the motive that led to the organization of Witmarsum Theological Seminary, which succeeded Mennonite Seminary on July 6, 1921.

Witmarsum Theological Seminary is now an institution with its own incorporate organization, officers and faculty. Representatives of six branches of the Mennonite church constitute the Board of Trustees. The representatives from the General Conference of Mennonites are: Rev. J. W. Kliewer, Newton, Kansas; Rev. Elmer Basinger, Donnellson, Iowa; Rev. S. M. Musselman, Bluffton, Ohio, and Rev. A. J. Neuenschwander, Philadelphia, Pa. The faculty is composed of nine men, four of whom are members of the General Conference of Mennonites, three of whom are Old Mennonites ,and one is a member of the Mennonite Brethren in Christ Church. One of the temporary supply teachers is a member of the Presbyterian church. The officers of the Seminary are: Rev. John E. Hartzler, President, until recently president of Bethel College; Rev. Paul E. Whitmer, Dean, for four years a mem-

ber of Bluffton College and Mennonite Seminary faculty; Rev. Jasper A. Huffman, Registrar, for seven years a member of the Bluffton College and Mennonite Seminary faculty.

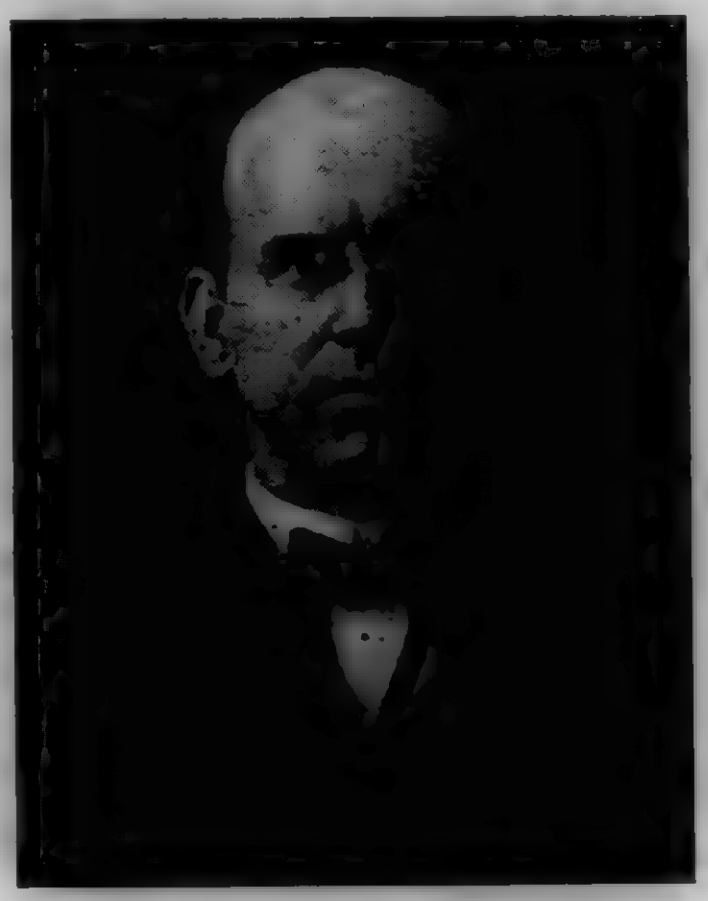
The Seminary offers four distinct courses in residence as follows: The regular graduate theological course leading to the D. B. degree; the theological college course leading to the Th. B. degree; the two year Bible School course and the special short Bible course given each year immediately after the holiday vacation. In addition to these courses some extension and correspondence work is also given.

The regular theological course requires college graduation with the A. B. or equivalent degree for admission. Ninety semester hours are required for graduation. Three years are ordinarily required to complete this course. The work is distributed so as to include at least two years of Old Testament, two years of New Testament, two years of Church History, two years of Practical Theology, one year of Systematic Theology, one year of Biblical Theology and one year of Religious Education. In addition to the foregoing a large number of elective courses are offered in these and related subjects. The D. B. degree is granted upon graduation.

The theological college course requires high school graduation or equivalent training for admission. One hundred and twenty semester hours are required to complete the course. This is a combination college and theological course, including the most essential college and theological subjects. This course should appeal to young men and women who expect to take up some form of Christian service in the home or foreign field. It is the full equivalent of the four year college course and leads to an equivalent degree, the Th. B. degree.

The Bible school course is intended primarily for students who are able to do a high grade of work even though their previous training has not been extensive. No specific entrance requirements are insisted upon. Ability to do the work well is the only requirement for admission to this course. It ordinarily requires two years to complete the course. In addition to the Bible courses some courses in English, Music and Methods of Religious Work are required for graduation with the diploma.

The short Bible course is given each year, for a period of five weeks immediately after the holiday vacation. This year (1922) the dates are January 3 to February 3. The courses vary from year to year so as to meet the needs of those who return for this course successive years. Courses are regularly offered each year in the Old Testament, New Testament, Sunday School Lessons, Sunday School Methods, Home Economics, English and Music. In addition to these courses the last week of the course will be devoted to the Annual Bible Lectures and the Christian Workers' Conference. Many make a special trip to Bluffton each year for this week of lectures and conferences, indicating the great value of this week's work.



REV. JASPER A. HUFFMAN

It is the earnest desire of all, faculty, board of trustees and constituency that Witmarsum Theological Seminary shall give thoroughgoing courses in Bible and related subjects, that the teaching shall be so viril and experiential as to train real preachers and teachers of the evangel of Christ, that the viewpoint from which the courses are taught shall be so devout and loyal to Christ and the church as to merit the wholehearted support of the whole church and all its branches. To this end the faculty wrote into the By-laws of the Seminary the following provision which was unanimously approved by the Board of Trustees: "No one shall be elected to the position of Professor, Assistant Professor or Instructor who is not a person of approved Christian character, who is not a firm believer

in the deity of Christ, in His vicarious atonement, or the inspiration of the Scriptures." With such plans and safeguards the Seminary may well approach its tasks "fervent in spirit; serving the Lord."

TO WHOM SHOULD THE FOLLOWING LETTER BE OF INTEREST?

(NOTE.—The undersigned has several letters of interest dating from the beginning of the previous century, which were sent to his grandfather, Peter Wedel, formerly in Prussia, and later in Alexanderwohl, South Russia. The following letter might be of interest to many in Europe and America:) The Editor of the "Salem Star."

MY truest and most dearly beloved brother, Uncle Peter Wedel:

Beside most cordial greetings of love from my dear wife and myself, I am forwarding to you the Article-Book, with this pleasant opportunity; it contains, as you my dear brother well know, the foundation rules of our faith. We are both explicitly commanded by our dear Savior, according to Mark 16, to teach and also to explain it to our growing youth, and when in their faith they accept God's plan of salvation, then according to their desires we are to baptize them in the name of the Triune God. May God, the eternal love, enlighten with his good, holy spirit our mind and understanding so that we, according to his plan and in keeping with our most important office, might perform our duty to His honor and to the salvation of many souls.

I will send you the delightful book which is written in an excellent way, in true conformity with Holy Writ, as soon as I have the most necessary things copied. Then you will have ample time to acquaint yourself with the contents, also that the material will not seem so difficult to you all at once.

It would also seem good and necessary to me if you, my dear brother, in the course of time, would acquire a similar book and have it bound so that you in spare hours copy it anew, for the truth is beginning to crumble. It would indeed be a pity if it would be lost so that later on these fundamentals would not be used any more. On account of the scarcity of time I have copied only the most necessary points into the Article-Book, and it would be a good thing if everything were transcribed word for word for it is very good. Now my dear brother, if I could have kept the book continually as you will be able to do, then I should have copied it in its entirety, but I feared you wanted it to use, so I jotted down only the most essential points.

My beloved brother, how does it stand with your visit with us? When will you dear ones ever think of paying your debt back, and will you consider how deep you are in debt to us in this respect? Dear ones, you are undoubtedly able to figure it all out. I, however, anticipate an ever-continuing love-relationship for this is the soul of Christianity. Furthermore such a visit will answer for a Christian-minded relationship which tends to keep us upright; therefore, dear brethren, you must needs accept this idea too. I would therefore suggest that you take council in a body with the Culmmish uncles and report when you expect to visit us, so that we might know when we might visit you, Divine Providence willing and we live. Such a friendly visit can rest only on true fundamentals, therefore report to us anything which would make a visit impracticable, so that we can discuss it with our congregation whether your points are essential. Then if we find these sufficient we will first call on you, so that neither your congregation nor our should arrive at the conclusion that we are trying to force ourselves upon you, which would result in most serious harm.

Now in closing I send regards to you, your dear mother, your worthy colleagues, the whole esteemed church, the Culmmish uncles of both congregations, as also all those that love Jesus Christ. In true, brotherly and heartfelt love, many thousand times I remain, by grace, your heartily loving friend and infirm brother. WILLIAM LANGE.

Brenkenhofswalde. March 18, 1815.

A STRONG SAMOAN CHURCH

The Samoan Church was early taught that Christianity brought with it responsibility to others. Within ten years after they first heard the Gospel Samoans left their land to avenge the death of John Williams by preaching the Gospel of Peace to the natives of the New Hebrides. To their credit lies the evangelization of Rotuma (North Fiji), Loyalty Islands, Niue, Tokelau, Ellice and Gilbert Islands. Today Samoan Christians are doing great work in Papua and Northern New Guinea. The missionary spirit has undoubtedly been a great factor in building the strong church in Samoa today.

OLD MENNONITE CHURCHES IN HOLLAND

THE peculiar thing about the old Mennonite churches in Holland is, that they are built in such a way that they are quite hidden from the eye. If you come to Amsterdam, to Rotterdam, or to Noerlem where our big old churches are—and you know the street, and you know the block—still if you don't have a guide you won't find the church. But this guide will show you a small porch and through this porch you enter a corridor; the mysteriousness of an old cloister seems to surround you, but by opening another door you find yourself in a bright and clean Mennonite church.

Don't think that the reason of this hiding away of their churches is that the Mennonites in Holland liked to put their light under a bushel. No, they were obliged to do it. During the 17th and 18th century the Mennonites in Holland were tolerated by the Government, but they had to abstain from every sort of propaganda. They had the right to come together in their "vermaningen" (meeting-house), but this must be in secret, so that no Calvinist could be offended by it. Even the sight of a Mennonite church would offend a Calvinist. So they had to build their churches, hidden behind other buildings.

In the country this was even more difficult. How to build a church in the open country that no eye can see it? The pictures of the churches at Stroe on the island of Wieringen and in the village Zijldijk (Groningen) may show you how this problem was solved. They built the "vermaning" behind a farm building and gave it the shape of a barn. The church at Stroe has even a thatch roof, and though very old, is still used. It has no steeple and no church bell. If you come within you see that the roof, the pews, everything is painted in blue. Blue is called the Mennonite color.

THATCH ROOFED CHURCH ("VERMANING") STROE, ISLAND OF WIERINGEN

It seems to me that the long years during which the Mennonites had to worship in secrecy have put a stamp on their whole religious life. These hidden churches which don't obtrude themselves to the man who passes along, are a symbol of the Mennonite faith now-a-days in Holland. One of the leading men has given the definition that the Mennonite religion in contrast with the more aggressive Calvinism was the religion of the "inner-room." (Matt. 6:6). Dutch Mennonites in general don't talk much about their religion; beloved to them is the Psalmword: "The secret of the Lord is with them that fear Him." This is in some way one-sidedness; but it has a historical background.

It is my innermost wish that those hidden

OLD CHURCH, VILLAGE OF ZIJLDIJK, GRONINGEN

churches in Holland may go on to cultivate that inner life with God, which is the most precious thing in all the world, but at the same time that from these churches, too, may go out a stream of life to quicken a thirsty and forlorn world.

J. M. LEENDERTZ.

TEN REASONS WHY THERE SHOULD BE A FAMILY ALTAR IN EVERY HOME

1. Because it will send you forth to the daily task with a cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God.

2. Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversaries and sometimes the blighted hopes that may fall to your lot.

3. Because it will make you conscious throughout the day of the attending presence of the unseen divine One, who will bring you through more than conquerer over every unholy thought or thing that rises up against you.

4. Because it will sweeten home life and enrich home relationships as nothing else can do.

5. Because it will dissolve all the misunderstandings and relieve all the friction that sometimess intrudes into the sacred precincts of family life.

6. Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determines very largely the ultimate salvation of your children.

7. Because it will exert a helpful hallowed influence over those who may at any time be guests within your home.

8. Because it will enforce, as nothing else will do, the work of your pastor in pulpit and pew and stimulate the life of your church in its every activity.

9. Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

10. Because the Word of God requires it, and in thus obeying God we honor Him who is the Giver of all good and the source of all blessing.

There was a prayer they used to pray in Scottish homes, and I do not know whether it has fallen out of use; but I have seen a gray head bowed, and seemed to hear the accent of the prayer: "Lord, help us to live every day as we will wish we had done when we come to die." It is not a poor prayer, and it is not a cowardly prayer.—John Watson.

HERSTINE'S MEETING HOUSE

HERSTINES was an outpost of the Skippack Mennonite congregation, Montgomery county, Pa., early in 1800. At that time a number of families moved into Limerick township. They were the families, Hunsberger, Stearly, Shoemaker, Keelor, Bingeman and others. Among them John Herstine, who came from Battenberg, and located in Limerick in 1773. He was married first to Catharine Schantz, who died in 1789. After her death he married Eva Reiff, who died in 1825. He died in 1829. The place was named after Herstine.

HERSTEIN SCHOOL AND MEETING HOUSE

The earliest settlers were the Shoemakers. Jacob Shoemaker, who owned a large tract of land purchased from Killian Kepler in 1795. He and his wife, Magdalene in 1821 for $1.00 donated a part of this land to Christian Stearly and Abraham Hunsberger for a place to bury the dead and to erect a building for school and religious services. This tract included the family burial plot, where the Shoemaker children were buried in 1803 and 1805. The Mennonites held services here for many years. No organization seems to have been effected here. Although .William Gottshall was ordained here as a deacon. The ministers of the Skippach church supplied the services. In later years only occasional services were held here.

In the cemetery there are upwards of 150 graves, but the larger number of graves are not marked, many have only common field stones, some have merely initials scratched on them. Tradition has it that a number of Continental soldiers, who died at Camp Pottstown, where for eight days Washington's army was encamped, are buried here. The cemetery is in splendid condition, free from underbrush and rubbish, and is enclosed by a substantial stone wall. The house adjoins the cemetery and is in good condition but is seldom used.

I visited the place April 24, 1914, and made the following record:

BURIALS AT HERSTINE'S

Bergey, Abraham, born 8-22-1765, died 6-5-1843.
Bergey, Maria, nee Halteman, wife of Abraham, born 6-9-1773, died 3-13-1854.
Bergey, Magdaline, daughter of Abraham and Maria. born 12-17-1794, died 2-6-1873.
Bergey, Isaac, son of Abraham and Maria, born 5-4-1809, died 5-13-1860.
Bergey, Catharine, daughter of William and Magdalena Gottshall, wife of Isaac Bergey, granddaughter of Abraham and Catharine Hunsberger, born 2-13-1818, died 3-2-1858.
Bergey, Fronica, born 7-24-1828, died 9-8-1844.
Bergey, David, son of Abraham and Maria, born 6-19-1802, died 1-27-1852.
Bergey, Maria, daughter of John and Eva Reiff Herstein, and wife of David, born 5-30-1804, died 6-8-1844.
Bergey, David, son of Abraham, died, aged 1 year, 1 month and 19 days.
Bergey, Leah, died, aged 3 years, 1 month.
Gebhart, Henry, born 3-7-1816, died 9-2-1899.
Gebhart, Rachel, wife of Henry, born 11-8-1811, died 5-4-1848.
Gebhart, Ephraim, son of Henry and Esther, born 10-4-1856, died 2-11-1864.
Fetter, Angeline, born 6-28-1854, died 7-12-1880. 27 years, 14 days.
Finnegan, James Howard, born 1-24-1877, died 8-4-1877.
Hunsberger, Abraham, born 10-4-1755, died 2-23-1816.
Hunsberger, Catharine, daughter of William Tyson, great granddaughter of Cornelius Tyson, who settled in Germantown in 1703. His grave in Axe's grave yard, Germantown, is the oldest known marked grave in Germantown. Cornelius Tyson died in Germantown May 9, 1716; born 1-31-1760, died 6-21-1819.
Herstein, John, came to Philadelphia, on the ship Union from Rotterdam, and landed September 27, 1773. Was first married to Catharine Schantz, daughter of Jocab and Catharine (Beary) Schantz, and second to Eva Reiff, born 3-10-1754, died 2-17-1829.
Herstein, Eva, daughter of Christian Reiff, wife of John, born 8-10-1765, died 1-28-1834.
Herstein, Abraham, son of John and Eva, born 1-13-1794, died 1-16-1825.
Heffelfinger, Mary Alice, died 3-29-1882, aged 5 years. 18 days.
Heffelfinger, Gertie Susan, died 3-30-1882, aged 2 years, 8 months.
Jones, Cremoral, born 2-16-1855, died 1-1-1885.
Keelor, John, born 7-22-1792, died 1-7-1875. 82.5.15
Keelor, Mary, daughter of Abraham and Catharine Hunsberger, wife of John, born 1792, died 2-5-1868. 76 years.
Kohl, Daniel, born 2-15-1795, died 5-9-1857.
Kohl, Hannah, wife of Daniel, born 5-12-1800, died 3-23-1843.
Kraus, Daniel, born 4-24-1798, died 12-7-1880.
Kraus, Catharine, wife of Daniel, born 8-2-1795, died 9-3-1880.
Kraus, Sarah, born 1807, died 1849. 42 years.
Lightcap, Jacob, born 1794, died 1865. 71 years.
Lightcap, Catharine, wife of Jacob, born 8-2-1795, died 8-17-1880. 85 years, 15 days.
Lightcap, August, son of Jacob and Catharine, born 8-17-1832, died 1-15-1908.
Lightcap, Elizabeth, born 8-21-1827, died 3-22-1864.
Lightcap, Maggie, born 7-6-1874, born 1-1-1881

Lightcap, Albert, son of Ephraim Lightcap, born 10-11-1893, died 9-25-1914.
Lightcap, Mary, widow of August Lightcap, born 1-4-1835, died 4-1-1918. Age 83-2-27.
Leister, Daniel, born 1-9-1807, died 3-3-1898.
Leister, Mary, wife of Daniel, born 1814, died 6-12-1898. 83 years, 0 months.
Neiman, Abraham, son of John and Mary, born 4-19-1860, died 3-8-1861.
Saylor, Godfried, Husband of Catharine Hunsberger.
Saylor, Catharine, daughter of Abraham and Catharine Tyson Hunsberger, born 8-20-1786, died 10-16-1822.
Saylor, Benneville, son of Godfried and Barbara Saylor, born 1-17-1845, died 3-30-1849.
Saylor, Godfried, son of Godfried and Barbarra Nice Saylor, born 12-25-1851, died 2-25-1852.
Shoemaker, Magdalena, wife of Jacob Shoemaker who gave the ground for the cemetery and school house in 1821. Born 1-1-1757, died 8-19-1824.
Shoemaker, Maria, wife of John, born 4-17-1752, died 7-12-1803.
Shoemaker, Johan, born 5-12-1756, died 1-13-1828.
Shoemaker, Isaac, of John and Maria, born 7-11-1800, died 4-15-1805.
Shoemaker, John, of John and Maria, born 1-12-1803, died 2-9-1828.
Stearly, Philip, married Molley Bergey, 3-2-1790, by Michael Croll, J. P., born 10-9-1762, died 7-22-1830
Stearly, Mary Ann, daughter of Philip B., and Elizabeth Bertolet Stearly, granddaughter of Philip and Molley Stearly, born 7-29-1827, died 9-3-1828. 1 year, 1 month, 4 days.
Tyson, Isaac, son of William Tyson, married Catharine Bergey, born 1-30-1792, died 2-11-1824.
Umstead, Joseph, born 12-5-1788, died 3-6-1872.
Umstead, Elizabeth, daughter of Abraham and Catharine Hunsberger, wife of Joseph, born 6-14-1791, died 9-21-1872.
Umstead, Isaac, of Joseph and Elizabeth, born 11-13-1822, died 9-10-1871.
Urms, David, born 10-11-1762, died 1-22-1848. 32 years, 3 months, 11 days.

INVENTORY

Following is the inventory of Abraham Hunsberger's estate, late of Limerick township, one of the early settlers in Limerick, a trustee of Herstines.

A true and perfect inventory and conscionable appraisement of all and singular the goods and chattels, rights and credits, which were of Abraham Hunsberger, late of Limerick Township, Montgomery county, deceased:

His wearing apparel	$ 20.00
Bible and other books	8.00
Table, $2.50; clock and case, $20.00	22.50
Ten plate stove and pipe, $20.00, wood chest, .50	20.50
Case of Drawers, $10.00, bed and bedstead, $10.00	20.00
Four chairs, $2.00; three chairs, $1.00; 2 benches, .50	3.50
Dresser and sundries, $8.00; pail and benches, .50	8.50
Brass Kettle, .50; four buckets, .75	1.25
Two iron pots, .50; two ditto, $1.00	1.50
Frying pan, .25; bake plate, $1.50	1.75
Earthen pots, .25; three jugs, .40	.65
Coffee mill and can, .25; table, $1.50	1.75
Chest, $2.00; milk cupboard, $4.00	6.00
Bottles, .25; China ware, $1.00	1.25
Stillyards, $1.00; hand towels and sundries, $3.00	4.00
Some leather, $1.25; bread baskets, .50	1.75
Barrel and sundries, .50; flax hatchel, .50	1.00
Meal bags, .75; bed and bedstead, $12.00	12.75
Apple dryers, .50; spinning wheel, .40	.90
Clothes press, $4.00; small cupboard, .50	4.50
Hand saw and square, $1.50; hammer, $1.00	2.50
Augers, .50; gun and old iron, .50	1.00
Butter boxes, .12½; truckle bedstead, $1.00	1.12½
Bed and bedstead, $10.00; wool wheel, .75	10.75
Cradle and reel, .25; note board, .12½	.37½
Basket and Iron, $5.00; robe reel, .25	5.25
Butter tub, $2.00; tub, .50; churn, $2.00	4.50
Four barrels, $2.25; one ditto and vinegar, .75	3.00
Plough share and swingle tree	.50
Rakes, .12½; some plank and brick, $1.75	1.87½
Hopples, .75; copper kettle, $12.00	12.75
Crow bar, $1.50; iron kettle, $1.00	2.50
Wheelbarrow wheel, $1.25; hoes and spade, $1.50	2.75
Two pitching axes, $1.50; shovels, $1.25	2.75
Grass scythes, .50; sled and swingle trees, $1.00	1.50
Trough with ashes, .50; tub, .25	.75
Lot of old iron, .75; two shoats, $4.00	4.75
Mare, saddle and bridle	40.00
Horse gears, $8.00; half bushel measure, $1.00	9.00
Flax brake, $1.00; forks, .75; cutting box, $1.00	2.75
Cart body and shafts, $4.00; sled and swingle trees, $1.00	5.00
Windmill, $1.00; ladder, $1.00; bags, $1.50	$3.50
Calf, $4.00; cow chains, $1.50	5.50
Timber chains, $2.50; wagon & bed, $40.00	42.50
Plow, $3.50; harrow, $4.00; plank, $1.25	8.75
Milch cow, $16.00; grain in ground, $28.00	44.00
Some lime, .25; 130 posts, $11.25	11.50
Book accompts:	
One bond of William Brunner	266 67
One bond of William Brunner	250.67
One bond of William Brunner	234.67
One bond of William Brunner	1410.66
Cash to my daughter, Alice	120.00
Cash to my daughter, Anna	117.33
Ditto to my daughter, Catharine	106.67
Ditto to my daughter, Magdalena	109.33
Ditto to my daughter, Elizabeth	106.67
Ditto to my son, Isaac	133.33
Ditto to my daugter, Susanna	63.83
Ditto to my daughter, Mary	59.83
Ditto to my daughter, Sarah	74.83
Total	$3504.05

Taken and appraised by us, the subscribers, the ninth day of Margh Anno Domini, 1816.

JOHANNES HERSTEIN,
ABRAHAM BERGE.

The farm of 60 acres, bounded by lands of Henry Longbine, John Schrader and John Shoemaker, was appraised at $49.00 per acre, by Samuel Gross, Matthew Brookes, Owen Evans, James B. Harris, James Evans, John Koons, John Winters, Jr., Levi Boulton, George Beyer, John T. Miller and Godfried Longbein. The farm by order of the court was sold for $44.00. The re-survey gave the farm at 58 acres and 46 perches. Sold at $44.00 per acre equaled to $2564.65

Book account	65.85
The appraisement	3504.05
	$6134.55

N. B. GRUBB.

A Colorado professor took finger prints from the fingers of his daughter when she was born, 16 years ago, and has taken them every year since. A comparison of these prints by experts shows that there has been absolutely no variation or change in the markings of the fingers since birth. And yet all the investigations have failed to show any two persons in the world yet whose finger markings were precisely alike.

THE MENNONITE HOME FOR THE AGED,

Located at Frederick, Montgomery County, Pennsylvania.

(Having been requested to prepare an article on "The Mennonite Home," by the Publication Committee of the Eastern District Conference, I enlisted the help of one who knows, viz., Rev. N. B. Grubb. Credit is due to him for the major portion of the article. The introduction to the article is given in his words.—J. B. Bechtel.)

THERE were several old people in one or more of our congregations that failed to have proper homes. Then there was some concern for our aged brother in the ministry, Rev. John H. Oberholtzer, and there was

a feeling that the Church should make his last days more comfortable, for he had given his life for the Church and the Kingdom at large. The Conference especially felt obligated to care for him. If only we had a "home" where these old people could spend the evening of life together and in comfort.

At the Spring Conference of 1894, I was appointed a committee of one to prepare a paper and plans for a Home and report at next Conference. At the 1895 Conference the report was made and some plan to establish a home was presented. My plans, however, seemed too extravagant, at least Conference thought the figures too high and the matter was continued for another year.

Meanwhile the owner of "Frederick Institute" died and the property was offered for sale. The school was closed in the year of 1868 for lack of scholars and support.

In 1867 until spring of 1868, I was one of the last pupils, six in number, and then the property was used as a sort of an apartment—for a number of families resided there at one time.

Having learned the date of the sale by the executor, I, in company with Benjamin Bertolet, attended. The property was offered for sale, several bids were made, and it stood at my last bid, which I think was $765.00, and then withdrawn. I left word with the executor that I would stand by my bid at any time. A few weeks later the executor informed me if I would take the property at $1150.00 I could have it. I offered the property to the officers of Conference at the same figure. At a special session of Conference in February, 1896, Conference agreed to take over the property and appointed a committee to canvas the congregations to secure the money to pay for the property. The amount collected was $1962. Of this amount I collected over a $1000. The First Church, of Philadelphia, contributed $859.00. The first donation was given by a nurse taking care of one of our sick members. She was a Quaker. Speaking to her about the project and that next day I was starting out to collect money for this Home, she handed me a $5.00 bill. The next day I met a business man on the train as I was going to the country to canvas a congregation, telling him my mission, without a word he handed me $15.00. This was the late Otto Eisenlohr. Until his death he was a regular yearly contributor.

$872.45 were expended for repairs and improvements and furnishings. During the early summer of 1896 the first inmates were received.

It was thus, during the Spring of 1896, that the long cherished hope of the Eastern District Conference fully materialized, and a Home for the aged was established. It appears that service rendered the individuals through the medium of the Home, by the Conference, has been and is to-day as far reach-

ing and as influential as any one project or enterprise so far undertaken by the Conference. The influences of the several churches have become more unified and harmonized in this than in any other single project.

At the Eastern District Conference held in May, 1921, our attention was called to the fact that we were passing the 25th milestone of the founding of "The Home." Lingering for a moment we think of those who have found a place of refuge in the Home while they were calmly waiting for the call to come home, where the "weary are at rest and the wicked cease from troubling."

There were a few old brethren, weary and tired of life, because they knew they were a burden to friends and their condition appealed to the charitably disposed persons in the church, who thought that some means should be provided by which their closing days of life might be spent in comfort. Providentially it seemed, that the present property was offered for sale and a few assumed the responsibility and secured the same by purchase and believed that this would prove a comfortable haven of rest where they could calmly rest in peace until the day of their release from the burdens of this life and its care.

The first to enter the Home were Joseph Schimmel of the Deep Run Church, and George Baringer, of the Flatland church. Mrs. Sarah Overholt, of the First church, Philadelphia, was placed in charge as matron. Father Schimmel enjoyed the Home for about two years when he died at the age of 92 years, 1 month and 21 days. Brother Baringer's days were fewer for after eighteen months he was called home at the age of 80 years, 8 months and 23 days. In the fall of the same year a call was extended to Mr. and Mrs. John R. Scheid, of the First Church, of Philadelphia, to become Steward and Matron. The call was accepted and they served faithfully for about four years when they resigned.

In order to make the Home more comfortable a steam heating plant was installed and the whole house heated, making it safer than small stoves as had first been used. In 1913 an electric plant was installed and the entire building lighted by electricity and thus putting away with oil lamps. A new lighting system was installed during the past year. Other improvements were constantly made, sparing no outlay of work or money, all to make the Home comfortable and obviate the danger from fire.

At the first the building stood bare and uninviting from years of neglect. One day after a visit to the Home by a member of one of the churches came the suggestion that instead the small verandas there should be a wide porch the full length of the building and with the suggestion the offer to donate $450.00 if such a

THE BUILDING AS IT APPEARED AT FIRST

porch would be built. Then Mr. John L. Bauer donated $100.00 to extend the porch along the north side. Then the Steward collected from friends of the Home to have an extension made along the rear; to this the Board donated sufficient funds to complete the porch. The cost of the same was $935.00. In order to secure a never-failing supply of water for all purposes an artesian well was sunk at the side of the house and is now sending forth an abundant supply of cold sparkling water. Two years ago the young people of our conference churches raised over $2000.00 as a foundation for an Endowment Fund; the Board adding sufficient to make the amount $2550.00. Lately $2000.00 of the bequest of the late Anna Brunner was added, making a total amount in the Endowment Fund at this date $4550.00. Besides this the Board has investments to the

amount of $3000.00.

During the past twenty-five years seventy-eight persons were admitted. Sixteen of these remained only for a longer or shorter period and then returned to their friends. One person, however, was found to be an undesirable member of the Home family and was dismissed. Forty-seven ended their life in the Home and were given Christian burial. Thirty of those admitted came from the different congregations of our conference. The others were members of the following denominations, viz: Reformed, Lutheran, Evangelical, Schwenkfelder, Baptist, Episcopal, Methodist, Old Mennonites and Quaker. At present besides the Steward and his family, five in number, and sixteen inmates constitute the Home family. Following are their names, date of admission and ages:

	Admitted	Aged
Elizabeth Cassel,	1898	95 yrs.
Reuben S. Strunk	1912	84 yrs.
Joseph B. Cheney	1912	72 yrs.
Eliam Davis	1913	69 yrs.
Kataline Shoemaker	1913	70 yrs.
Edward Baker	1914	73 yrs.
Kristine Cornelius	1914	79 yrs.
Matilda Kennedy	1916	81 yrs.
Lovina Souder	1917	85 yrs.
Albert Sturm	1917	75 yrs.
Anna Catharine Sturm	1917	70 yrs.
Emma Stoll	1918	70 yrs.
Monroe U. Salem	1919	74 yrs.
Lucy Fisher	1920	81 yrs.
Susan B. Boyer	1920	68 yrs.
Sophia Wartman	1920	87 yrs.

During these twenty-five years twenty-nine different persons served on the Board of Managers; of these eight have passed from this life, four of them died while in office. Mr. Samuel H. Longaker served as treasurer from the beginning until he died. His death occurred in 1903, He was succeeded by Aaron B. Bechtel, who served ten years. Since then Mr. John D. Moyer has served. Rev. W. S. Gottshall was the first financial secretary. Mr. John L. Bauer, elected to this office, continued until death in 1917. Joseph B. Bechtel was elected to fill this vacancy and is serving in this capacity to date. Rev. N. B. Grubb for many years President of the Board and since Secretary, has served all these years in some capacity on the Board.

The Home is supported by voluntary contributions, each congregatin having a month assigned in which to make these donations. It has also been remembered by interested friends with liberal bequests; why not have more of these, as the cause sure is worthy?

A few items of finances of interest:

Maintenance for year 1897-98	$1274.11
Maintenance for year 1900-01	$1037.91
Maintenance for year 1910-11	$1955.07
Maintenance for year 1915-16	$2248.12
Maintenance for year 1920-21	$5277.63

From these figures can be seen the increased cost of conducting an institution.

ADDRESS OF HON. HENRY C. CONRAD,

Associate Judge Superior Court of Delaware, at the Dedication of the Pastorius Memorial at Germantown, Pa., November 10, 1920.

THONES Kunders was one of the thirteen heads of families who sailed in the good ship, Concord, July 24, 1683. He and his wife, Elin, sister of William Streepers, landed at Philadelphia in October, 1683. Pastorius, whom we honor to-day, had come to America six weeks before. Pastorius had seen Kunders and his wife in Crefeld, had talked to them, and doubtless, was largely responsible for them coming to America. Before starting to cross the ocean, Kunders had bought a warrant for five hundred acres of land to be located in Pennsylvania.

The Crefeld people were largely weavers, they made "very fine German linen, such as no person of quality need be ashamed to wear." Kunders was a "blue dyer" and carried on that trade after settling in Germantown. He built a house on Germantown avenue, known as No. 4537, (present No. 5109) the walls of part of the house being still there. It at one time was known as Leshers Tavern. Side lot No. 2, near the railroad bridge, at Wayne Junction, was also assigned to Kunders.

He served as recorder of the Court, was one of the first burgesses and served frequently as jury man. He was naturalized in 1691, and joined with the other friends in the Germantown Colony against slavery, the first recorded protest against slavery in America.

Proud says, "The first religious meeting of the Quakers in Germantown was held in

Thomas Kunders' house in 1683," and further attests that he was an hospitable, well disposed man of an inoffensive life and good character. Kunders had seven children, four sons and three daughters, whose names were Conraed, Madtis, John, Ann, Agnes, Henry and Elizabeth.

Conraed is reputed to have built the first two-story house in Germantown and it is narated that William Penn was present and partook of the raising dinner.

Conraed married first Ann Klinken and second Anna Burson and at his death, in 1747, left six children. He spent most of his life in Worcester township, Montgomery county, Pennsylvania. Several of his descendants emigrated to the Shenandoah Valley, Virginia.

Matdis or Matthias, the second son, married Barbara Tyson, daughter of Reiner Tyson. He seems to have spent his life in and about Germantown. He was a farmer and died in 1726. He had seven children. His descendants largely adopted the name Conard, and are numerous in Philadelphia, Chester, Bucks, Montgomery and Lancaster counties and in New Jersey. Samuel Conard of the old firm of Cooper and Conard was a descendant, and the Conards of the Conard and Dinge Nurseries, of West Grove, are descendants of Madtis.

John, the third son, married first Alice Luken, daughter of James Luken, and second, Elizabeth Denis. He settled in Upper Dublin township, Montgomery county. He had two sons and four daughters, and his descendants are largely in Bucks and the upper part of Montgomery county.

Henry was the fourth son. He married Katharine Streeper, 6th month, 28, 1710, in Friends Meeting in Germantown, and within a year bought a tract of land in Whitpain township in Montgomery county, where he raised a family of seven children, and by thrift and industry, made a competency. I have copies of his marriage certificate and of the certificate of his transfer from the Abington to the Gwynedd Meeting. On the marriage certificate are the signatures of six of the thirteen heads of families who came over in the Concord, and the certificate is in the handwriting of Pastorius. Henry lived until 1758.

The three daughters of Thones Kunders were: Ann, who married Leonard Streepers; Agnes, who married Samuel Powell, and Elizabeth, who married Griffith Jones.

Thirty years ago, I tried to get together a list of the descendants of Henry Conrad, the youngest son of Thones. My descend came through him. My researches disclosed that Henry, up to thirty years ago, had exceeded fourteen hundred descendants, covering six generations. Assuming that the other six children of Thones Kunders had descendants, and most of them had, it is fair to assume that in the intervening years from his settlement here in 1683 until the present time, not less than 5,000, possibly 10,000 people, can trace their ancestry to him. So I feel honored on this occasion to represent, in a feeble way, so respectable a number of those who claim old Thones Kunders, the Crefeld emigrant, as their first ancestor.

We are rearing a memorial to-day to Francis Daniel Pastorius—the learned man, the scholar, the directing voice of the Crefeld emigration; the others, Kunders, Opdegraff, Tyson and the rest, were plainer folks. Their lines have gone into various parts of the earth—in Pennsylvania and elsewhere. We find no blur on their escutcheons. Their descendants have lived a marvelous history as statesmen, in the halls of legislation, in the learned professions, in the arts and sciences, and in all the duties and activities of American life. The little band of emigrants from the Rhine were sober, sturdy men and women, devout in religion, industrious in habit. They came to build and not to destroy. We, who are here to-day to pay tribute to them, at the end of nearly two hundred and forty years, can truly attest that they builded better than they knew. We honor them because they deserve all honor.

In the boasted civilization of the twentieth century, with its stupendous accumulation of wealth and material things—let us not forget that our forbears of generations past were a simpler folk, who taught a religion, that before the Father, was pure and undefiled and whose home-life and business dealings were governed by the Golden Rule. Their possessions were not large but for honesty, for fair dealing, for frugality, for industry they were unexcelled and because of these sterling qualities we are to-day honoring their memory, and our children after us, will we hope, revere them in the centuries to come.

HISTORICAL ADDRESS

Delivered before Eastern District Conference, the Mennonite church at Bally, May 2, 1921, at 8 p. m.

BY ELMER E. S. JOHNSON.

THE dawn of the Protestant Reformation of the sixteenth century was followed by the rapid spread of a spiritual movement all over continental Europe. That movement is commonly spoken of as the rise of the Anabaptists. The thought of creating congregations for the pious Christians of the world found an expression in the Unitas Fratrum giving rise to what we commonly speak of as Moravians. This body, however, had little or no connection with the Anabaptist movement. The first Anabaptist congregation to separate from the State Church was the one in Zurich in 1523, and the first baptism in the new faith took place January 18, 1525; less than two years later, January 5, 1527, Felix Manz was put to death in Zurich by drowning, the first of the long line of martyrs who were executed by water, sword and flame. Independently from the congregation in Zurich similar organizations were effected in such South German cities as Augsburg, Nurnberg and Worms. The Zwickau prophets allied themselves later and are no longer regarded as the originators of the Anabaptist organizations. These latter movements grew out of the inspiration and the convictions of pious Christians; but it would be a mere waste of time to prove or attempt to prove a continuance of these Anabaptist organizations in the rise of the Mennonites. At the same time we must not forget that the influence of the Anabaptists in one doctrine or another made a commensurate contribution to the rise of kindred pietistic organizations.

Commonly speaking we associate the rise of the Mennonites with the life of Menno Simons. As a matter of fact, however, the body of believers we now know as Mennonites had spread in Holland seven years before Menno Simons allied himself with it. In this paper we cannot enter into a detailed discussion of the life of Menno Simons. We shall therefore confine ourselves to the stating of certain salient facts in his life. He was born 1492 in Witmarsum, a small village of West Friesland. He was educated for the priesthood and began his career as a priest in a village named Pingjurn, near his native place, when he was twenty-eight years of age. He remained in East Friesland until 1541; from 1541 to 1543 he was in Amsterdam and the North of Holland; 1543-1545 again in East Friesland; 1545-1547 in Kurkoln and Limberg on the Maas; and from 1547 to the end of his life in 1559, he was in or near Lubeck, with the exception of 1553-54, when he was in Wismar. Anabaptist doctrines were promulgated in his native land as early as 1533; these included such questions as: (1) The temporal government; (2) the use of the sword; (3) the power and authority of the King; (4) and later polygamy. Against all of these doctrines Menno Simons raised a vigorous protest. It is said of him that at the time he was thoroughly Anabaptist at heart but a Catholic in form. When his own brother was killed in the attack of imperial troops upon the "Taeufer," near Bolsward, in April, 1535, his heart was completely turned. Three hundred "Taeufer" fell into the hands of the imperial troops there, of that number 130 fell in battle and the 170 who were taken alive were put to death by drowning. In consequence Menno Simons on January 12, 1536, relinquished his priestly orders and offered his services to the cross of Christ, and therein remained to the end of his life. From that day forth he preached the gospel of repentence, and from that date he considered himself a convert to Jesus Christ; he called it his regeneration. Ten months after his withdrawal from the catholic church a general order was circulated in Friesland, October 24, 1536, notifying the inhabitants that any one caught in sheltering Menno Simons would be punished by being put to death. Notwithstanding the dangers surrounding him and the people, a number of them in the following December appealed to him to gather the flock and give them the bread of life. This marks the entry of Menno Simons into that world-wide congregation which today bears his name.

Again the limitations of this paper do not permit a detailed account or exposition of his doctrines and the principles for which Menno Simons labored so assiduously. His printed writings are quite numerous, perhaps the most important is his Fondamentboek, 1539. Some of the important points for which he strove concerned: (1) Baptism, which is for those who "sincerely believe the lowly Gospel of Jesus Christ," he therefore renounces infant

baptism, because "it is a self-begotten rite and human righteousness; for in all the New Testament there is not a word or commandment about baptizing infants, by Christ nor by the apostles." (2) In the Supper Menno held to the symbol theory, maintaining that the "bread is no flesh and the wine no blood; for were they flesh and blood—one of two consequences must follow; either the perishable bread and wine are changed into the imperishable and heavenly Son of God, or the Son of God must be changed into bread and wine;" but he continues: "Christ Jesus . . . is unchangeable through all eternity." (3) As to the Incarnation he practically denied the true humanity of Christ, and this position led him into frequent disputes even with persons of his own flock. (4) With regard to civil government Menno and the Mennonites have invariably been misunderstood by those who attacked them. Here is what he says:

"We now publicly confess that the office of a magistrate is ordained of God, as we ever have confessed since we serve, according to our small talent, the Word of the Lord, and in the meantime, we have ever obeyed them when not contrary to the Word of God, and we intend to do so all our lives, for we are not so stupid as not to know what the Lord's Word commands in this respect. We render unto Caesar the things which are Caesar's as Christ teaches (Matt. 22:21); we pray for the imperial majesty, kings, lords, princes and all in authority, honor and obey them."

These doctrines taught by Menno and held by thousands of his followers brought him and his adherents into such bitter opposition to the Catholic, Lutheran and Reformed churches that they were never safe anywhere. There resulted martyrdom upon martyrdom too horrible in its bestiality to be told. And yet the great body of those faithful men and women calmly met their fate, dying in the faith. Charles V set a price of something like forty dollars on Menno's head; a description of his person could be read in public places, especially on the church doors; he fled from place to place until finally he found a place of refuge on the estates of Count von Fresenburg in Holstein.

In 1555 as an outcome of a conference of the German brethren held at Strassburg, Menno and one Dirk Philip drew up rules of discipline, among them was one which is salient in Mennonite history, it is the rule prohibiting military service. The story of the gradual development of this doctrine, which was conscientiously adopted by practically every more or less allied spiritual body during the centuries since then, is too extensive to be entered upon in this discussion. Suffice it to say that communities dominated by religious associations like the Mennonites have historically been characterized by a peaceful life and a proverbial prosperity; there was no cause for war and little occasion for legal litigation. But Menno Simons lived only a few years beyond the introduction of this prominent principle. Some twenty-five miles to the northeastward of Hamburg near the small town of Oldesloe in the tiny village, Wuestenfelde, long since extinct, Menno Simons passed out of this life into the life beyond on the 13th of January, 1559. And his body was interred in his own garden. He had builded true to the plumbline of faith in God and his Lord Jesus Christ, having taken for his motto those beautiful words in I Cor. 3: "For other foundation can no man lay than that which is laid, which is Jesus Christ."

We have already intimated that Menno was not the actual founder of the Mennonite church as originally constituted, but he most assuredly was the organizer and the contributions he made to the already existing body in the Netherlands shaped its final destiny in that and other lands. The prosperity of the Mennonites in Holland is almost proverbial, the cruelties to which they were subjected by the savagery of Alba and his 20,000 Spaniards during the period of 1567-1573 took toll not alone in the form of their wealth but also in the blood of martyrdom, as score after score of them were either beheaded, strangled, drowned or burned at the stake, since they refused to recant. Although they underwent these cruel inflictions they would not raise a hand against their enemies. And if the professing Christian bodies of that age had followed the principles emphasized by the Mennonites of Holland and the Schwenckfelders of Germany and Austria, there would not have been any occasion for the wars that came. They planted the seed of charity and they put it into affective practice as I shall presently show. The rise of the Dutch Republic finally enabled the Mennonites of Holland to assist their brethren in the faith all over Europe.

Some of you have read the story of the persecutions in Switzerland which were far more cruel and of longer duration than those inflicted in Holland; how their only place of refuge at first was among Catholic Moravians, but later they were driven out of Moravia also; you know that the peace of Westphalia of 1648 did not bring peace to these Mennonites. Why were they so hated, because they refused to lay hands upon any weapon for the purpose of killing other human beings. The ideals for which they stood were not comprehended by their foes. Hunted down like beasts of the field they fled from one hiding place to another until finally after 180 years of suffering the Holland Mennonites, the Amsterdam colony of them prevailed with the States General of Holland in 1710 to raise a powerful protest to the government in Bern against the horrible treatment administered to their Swiss brethren in the faith. That was perhaps the first protest of its kind. It had one positive effect, the Swiss drove the Mennonites out of the country when they found that they could not crush them by persecution. Under military escort they were brought down the Rhine; and there again the Amsterdam brethren prevailed with the Holland government which forbade the Swiss soldiers to cross into the country. And so the Swiss brethren obtained their liberty. By aid received from the Amsterdam brethren most of these Swiss brethren came to America. When the wars of the Palatinate which Louis XIV waged against the Germans made a further sojourn of the Mennonites in that community almost impossible, hundreds of families were driven out of the land, many fleeing to the lowlands of the Rhine where they were again rescued by the churches in Amsterdam and elsewhere in Holland. By the year 1732 over three thousand of them had been brought to Rotterdam whence very many of them were sent to America. During the following two decades the Palatinate levied a special head tax, an inheritance tax, put a law of banishment in force, confiscated their property and denied them freedom of worship. Whereupon other thousands fled to Pennsylvania or found an asylum in Netherland homes. When the iron heel of the Hapsburg rulers sought to crush out the remnant of the Schwenckfelders in Silesia and when they could no longer be protected in the realms of Count Zinzendorf whither they had fled, it was again by the funds of the Amsterdam Mennonites aided by those in Northwest Germany, and finally by the von Buyschantz family, that their flight to Pennsylvania was made possible.

I wish I could tell the story as it should be told. The one great outstanding principle running all through the life history of this people is one of charitable service, resting upon the Lord Jesus Christ for strength and wisdom. Like all non-conformist bodies, whether Schwenckfelder, or Quaker, or Brethren, the Mennonites have been grossly misunderstood. Their principles have been called ideal and therefore not practical in the administration of national affairs. We have now had several centuries of experience under the leadership of the "practical" people. The Mennonites have suffered in one form or another in every great European war that has been waged since the days when Zwingli fell in the battle at Capel in 1531. Because of their conscientious scruples regarding military matters they have been repeatedly driven from land to land. Everywhere they were left in peace just long enough to settle and prosper, build up a community, obtain fortunes by dint of hard labor and frugal living. The longest period of almost continuous rest ever accorded any one of their groups is that which is enjoyed by the Mennonites of America. After the Quakers were deposed as the rulers of the Pennsylvania Colonial Assembly, things however did not go so well with the Mennonites for a season. The thousands who migrated from Prussia in the closing decades of the eighteenth century to the southern coasts of Russia rapidly multiplied, prospered and lived in comparative quiet for more than 125 years. But what of that vast body now? Who knows its fate? It is true that during that 125 years the Czar did not always keep his promise, in consequence great throngs of them migrated to Siberia and many more, partly via our own community, to the western states of America, and later into Canada. But nearly 100,000 of them yet remained in the Urkraine. Their lot cannot be a very happy one today. And what will happen to that other hundred thousand who find conditions in Canada to be such today that they believe their only hope of real liberty is in migrating to some other land. We have the

story of another people of a modern dispersion so tragic in the development of its traditions that a reading of the record causes your blood to grow cold with horror. It is the story of a people who desired complete religious liberty; it must be said, however, that in the dissensions which arose and which now and then resulted in the formation of new bodies within the church, a good deal of intolerance spring up. However, through the life story of this people taken in its entirety the ruling passion was that of peace. Not a peace which is to be maintained either by force of arms or by the application of law, but a peace which grew cut of the life of faith in Providence. It was a spiritual consecration, not a human one.

To take a hurried glance at the Mennonites of the world today we see them first of all in their native Holland. Here they are known as the "Doopsgezinde" with numerous congregations studding the land; many of us are familiar with the names of S. Blaupot Ten Cate, J. G. De Hoop Scheffer and the late Dr. Cramer, of Amsterdam, men who during the past 80 years have revealed so much of the Holland Mennonite history. In Switzerland we find at least eight congregations of Mennonites, one of them in the valley of the Enun was established in 1530 and numbers now about 300 baptized souls. France has eleven, the strongest of which is probably the one in Montbellard (Mompelgard) with 200 baptized souls. There is a small congregation of a little more than 100 souls including children in the Saar valley of which you have lately read a good deal. Thirteen congregations are located in Alsace Lorraine with a pastor-at-large; one of these located at Pulversheim had about 263 souls. I do not know what has happened to these congregations since 1918. In Hessen we have six congregations, here the Stauffer, Schowalter and Krehbiel families are in evidence. Of the twelve congregations in Palatinate Bavaria I desire to mention Weierhof am Donnersberg with its 332 members and 41 children; here Christian Neff is the pastor, with whom I had very friendly correspondence and who is editing a splendid Lexicon on Mennonite history. In other parts of Bavaria seven additional congregations exist; it is interesting to meet such names as Landes, Hege, Musselmann, Horsch, Schantz, Detweiler and Muller in these Bavarian churches. If we go over to Baden along the Rhine, we are among the Funcks, the Mosers, Buhlers and Horschs in the ten churches there. The same is true in part in the three congregations of Wurttemberg. The German Mennonite stronghold is of course in Prussia with its twenty-eight congregations, those probably best known to us here in America are those Berlin, Crefeld, Danzig with about 1150 members and about 250 children; Hamburg-Altona (Pastor H. van der Smissen) with about 400 members; Rosenort with 840 members; Elbing-Ellerwald with 772 souls; Heubuden bei Marienburg with 1573 souls and others in West Prussia. I have already referred to the Russian Mennonites who before the war were among the wealthiest and most flourishing of all. What an inspiration it would be, and how it would rejoice all those who follow the light of the Gospel, if the many branches of the Mennonite church from all parts of the world could meet in some place in conference! What a rich variety of experience helpful to the Christian world would result! Better still what a source of spiritual strength it would be to assemble representatives of all the so-called "sects" who have so frequently been termed pietists!—The Mennonites and Schwenckfelders and Brethren (Moravians) and Dunkards and Amish and Friends commonly called Quakers.—Surely these spiritual bodies have contributed largely to the religious life of the communities in which we find them. And what they have contributed is to my mind an indication of a far larger service they are destined to render toward the furtherance of the spiritual kingdom upon the earth. Preach peace and the result must ultimately be an infusion of peace in the hearts of the people. Herald abroad the spirit of Christian brotherhood until the consciences of men are aroused to a recognition that such a fraternity alone will be the final guarantee of real liberty and equity. Let everywhere be recorded the enobling deeds of men and women and you will generate a spirit of industry and sincerity which will alone sustain the foundation of our beloved land. Live your life so now that it may reflect the golden glow of the faithful martyrs whose faith belongs to the eternal verities of God. Hold fast to the essentials in spiritual things and you will accumulate power to save.

CHRONICLES

1920

Jan. 1.—Rev. S. F. Springer, who for 20 years prepared the Sunday-school lessons for General Conference, relinquished the work, which was taken up by Rev. C. H. A. vander Smissen.

Jan. 6.—The Special Bible term opened at Bluffton College. A number of young men and women from five different states enrolled for this work, bringing the attendance at college close to 300.

Jan. 13-15.—Rev. S. M. Musselman, of the Foreign Mission Board, attended the Foreign Mission Conference of North America, meeting in New Haven, Connecticut.

Jan. 14.—At the annual congregational meeting of the First Church, Philadelphia, Rev. N. B. Grubb, announced his retirement from the active ministry, his pastorate covering a period of nearly forty years. The congregation then made him pastor emeritus and provided a generous pension for his support for life.

Jan. 22.—Rev. J. Regier, of Trenton, Kansas, and Rev. John Lichti, of Deer Creek, Oklahoma, were in Philadelphia on business relating to the Emergency Relief Commission.

Jan. 28.—Ebenezer Church, Bluffton, Ohio, had its all-day congregational meeting, in which important business was transacted; among other things, active steps were taken toward getting a place for a new Ebenezer church building.

Feb. 1.—Bethel College Bible Course opened. The emphasis of the course was laid on Sunday-school work. For the first time the course was entirely in English.

Feb. 11.—The Foreign Mission Board met in Newton, Kansas, for the purpose of considering the condition of the treasury. It was found that the total outlay for the next two months was $30,000. Special collections were asked for. It was reported that more than 100 souls were saved during the last year.

Feb. 26.—The Young Men's Bible Class of the First Church, Philadelphia, observed its fourteenth anniversary. The principal speakers were Rev. L. L. Miller, of Lewisburg, and Rev. Perry Cox, of Ambler.

Feb. 28, 29.—Meetings were held at Burrville, Kishacoquillas Valley, Mifflin county, Pa., by Revs. A. M. Fretz and L. L. Miller, when 20 were received into church fellowship. These became the nucleus for a congregation organized some time later. The congregation voted to affiliate with General Conference.

Feb. 29.—The new church at Korba, India, was dedicated. More than 300 attended, and 294 were present at the Sunday-school session. Brother and Sister Suckau are located at Korba.

Mar. 2.—The Choral Society of Zion Church, Souderton, gave a surprise to their leader, Mr. H. A. Alderfer, and presented him with a token of appreciation for his services. Under his efficient leadership, the society had rendered two cantatas very successfully. Brother Alderfer was soon to leave to take up his new duties as Business Manager of Bluffton College.

Mar. 28.—The Hutchison, Kansas, Chapel was dedicated. Rev. H. P. Krehbiel delivered the dedication sermon, and Rev. J. E. Amstutz followed with the dedication proper.

Apr. 2.—Missionaries Brother and Sister Suckau left Calcutta on furlough.

Apr. 5-11.—A Bible Conference was held in the Deer Creek, Oklahoma, church. Prof. Hartzler, of Bethel College, was instructor.

Apr. 13.—Missionary Noah Burkhalter, of Janjgir, India, died of typhoid fever.

Apr. 13.—Rev. Benjamin Unrich, with two other representatives, escaped from the Bolshevists in the Molotschna colony, Russia, arrived in Germany. A conference was held with the German brethren at Wurtemberg.

Apr. 18.—Two young men, students of the Bluffton Mennonite Seminary, were ordained to the gospel ministry. They were Grover Soldner,, who was called to become pastor of the Summerfield, Illinois, church, and E. B. Schmidt, who was employed in State C. E. work, in Indiana. The ordination was given at the hands of Rev. Paul Whitmer, of the Seminary faculty.

May 1.—Rev. J. W. Kliewer, representing the Foreign Mission Board, visited the missions at Cantonment, Oklahoma. Forty Arapahoe and Cheyenne Indians were baptized.

May 1-3.—The Eastern District Conference held its sessions in Zion church, Souderton,

Pa. Rev. Jacob Snyder preached the Conference sermon.

May 9.—Rev. Philip Appel, one of the ministers of the Richfield, Pa., church died. Since the death of Rev. Elmer Graybill, he had served the congregation as Elder.

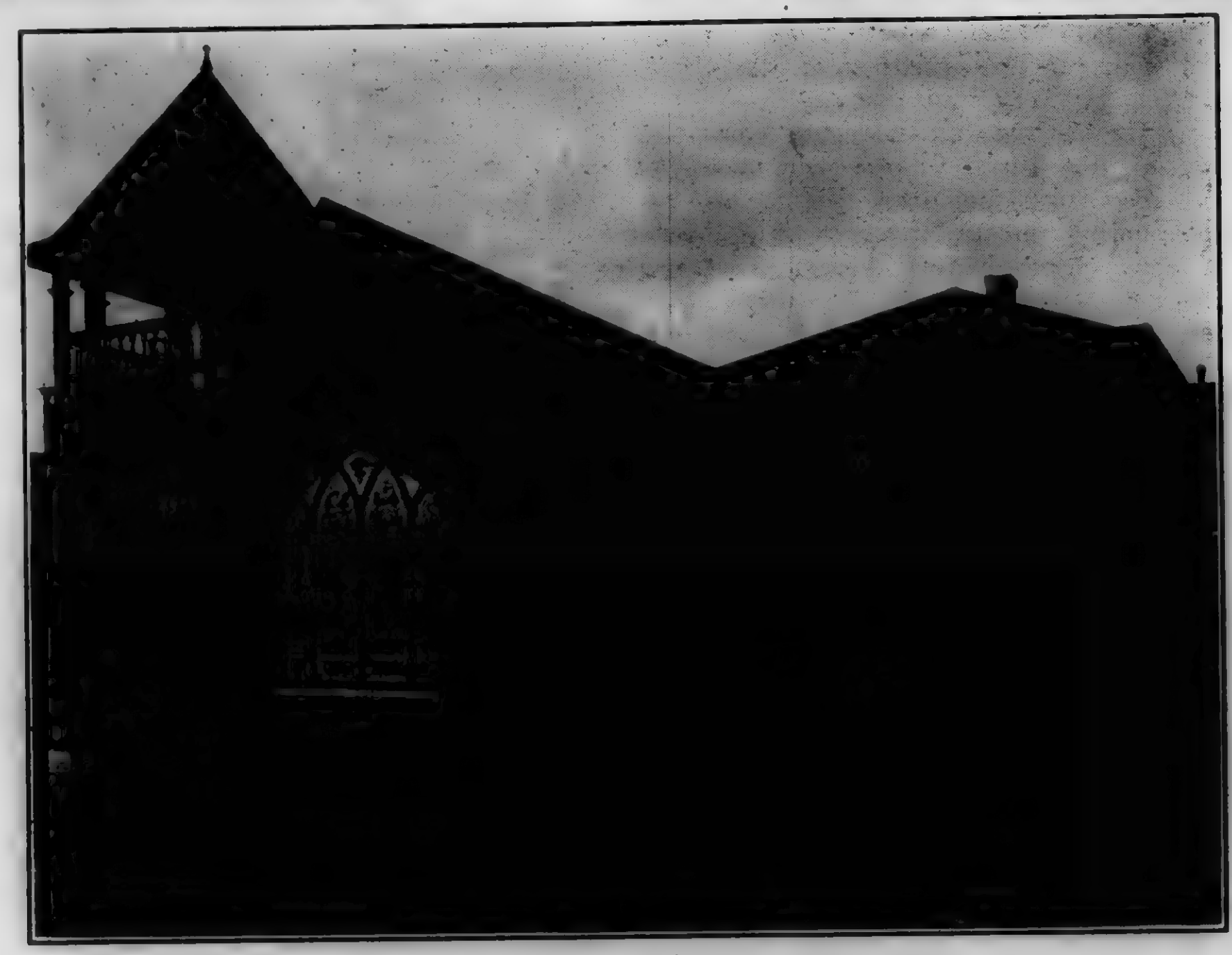
June 1.—Rev. Warren Shelly relinguished his work at the Chicago Mission and assumed the pastorate of Carlock, Central Illinois Conference, church.

June 5.—A meeting of the Foreign Mission Board was held at Newton, Kansas. The budget for next year was put at $86,000. The total baptized was given as 1270.

great damage. Following the flood cholera broke out. Sumadlin Babu, one of the Indian preachers, died of the dread disease.

Aug. 25-26.—Middle District Conference held sessions at Berne, Indiana. A Forward Movement was launched. Dr. Paul Whitmer gave a series of lectures on Mark's gospel.

Aug. 29.—Twentieth Session of General Conference of Mennonites of North America convened in Perkasie Park, Pennsylvania. Much constructive work was done. The Sunday-school and Young People's Societies were given a large share of recognition. Relief work and missions received much attention.



MISSION CHURCH AND HOME AT ALTOONA, PA.

July 15.—Ground was broken for the erection of a new house of worship in Altoona, to be known as the Mennonite Memorial church. The church replaces the Bethany Mission established in 1913.

July 25.—A farewell service to Rev. J. W. Kliewer, who starts for the Orient on a Missionary tour of inspection, was held at Bethel

Aug. 7.—Destructive floods invaded the Korba, India, Mission Campground and caused

The work of entertaining delegates was ably managed by Rev. D. J. Brand, chairman of the committee and D. M. Landis, steward.

Sept. 6.—The ordination service of Rev. and Mrs. Samuel T. Moyer as missionaries was held in Zion church, Souderton, Rev. Reed Landis pastor. This was perhaps the greatest service in the history of the church. Revs. S. M. Musselman and M. M. Horsch, of the Foreign Mission Board, officiated.

Sept. 12.—Rev. W. W. Miller again assumed charge of the work at the Chicago Mission.

Sept. 17.—The corner stone of the Mennonite Memorial church, Altoona, was laid. Rev. Jacob Snyder presided. The Workers' Home at 2204 Eleventh avenue will connect with the church. It is a splendid modern home, cost $5200, and was paid for on dedication.

Sept. 19.—The Pacific District Conference met in its 24th session at Emanuel's church, Aberdeen, Idaho. Important topics discussed were those of relief and religious education.

Sept. 23.—Rev. E. D. Schmidt was ordained pastor of First Church, Aberdeen, Idaho.

Oct. 1.—Rev. S. M. Musselman assumed the pastorate of the First Church, of Bluffton. Rev. Musselman also joined the faculty of the Mennonite Seminary.

Oct. 3.—Rev. L. L. Miller was installed as pastor of the Wayland and Noble, Iowa, charge. Rev, Elmer Basinger, of Donnellson, officiated.

Oct. 20.—The 29th session of the Western District Conference convened in Alexander-Wohl church, Kansas, with C. C. Wedel, president, and H. J. Dyck, secretary. Delegates from 54 churches were present representing 274 votes.

Oct. 23.—The Orphan Society of the Eastern District met in the First Church, Allentown. Plans for bringing the work to the attention of the various churches were discussed.

No. 7.—Rev. A. S. Bechtel was ordained to the office of Elder in the Pulaski, Iowa, church.

Nov. 17.—The following cable, in part, was received from Constantinople: Kratz remained Mennonite Colony. Feel certain his personal safety. (Mr. Kratz, a relief worker whose home is in Bucks county, Pa., has not been located to date.)

Nov. 18.—Reopening of Grace church, Pandora, Ohio, after repairs and redecorating in an extensive way under the leadership of Rev. J. F. Moyer, was observed by special services in charge of Rev. Regier, present pastor. Rev. Moyer, for three years pastor, joined the faculty of Bethel College, Kansas, at the opening of the term.

Nov. 20.—The Fall meeting of the Board of Managers of the Mennonite Home, at Frederick, was held. A new electric light plant had been installed and was reported to be giving entire satisfaction.

Dec. 5-12.—The second annual series of Bible lectures was held in the Trenton, Ohio, church. Prof. Paul Whitmer, of Bluffton, was the instructor.

Dec. 12.—Rev. J. W. Kliewer, on a mission tour of inspection, arrived at Calcutta, India, and left for Champa on the 14th.

1921

Jan. 1.—Mr. Isaac Saxe, Missionary to the Jews, accepted the call of the Chicago Hebrew Mission.

Jan. 14.—Rev. Gerhard Penner, Elder of Beatrice (Neb.) church, died in the 86th year of his age. He was known as the Grand Old Man of the Mennonite church.

Jan. 30.—Sister Caroline Burkhalter, of Berne (Ind.) church, worker among the Hopi Indians, was consecrated to the service in Los Angeles. Revs. M. M. Horsch and J. B. Frey officiated.

Feb. 4.—Rev. John W. Bayley, pastor of the historic Germantown (Pa.) Mennonite church, died suddenly. The church suffered a severe loss through his death.

Feb. 27.—The new Altoona church was dedicated. Rev. W. S. Gottshall, president of the Home Mission Board, was in charge. Twelve conversions at the Mission during February were reported by Miss Foth, Mission Worker.

Mar. 6.—Rev. A. J. Neuenschwander, the newly-elected pastor of the First Church, Philadelphia was installed. Rev. V. B. Boyer delivered the charge to the pastor, and Rev. S. M. Grubb the charge to the congregation. Rev. N. B. Grubb, pastor emeritus, conducted the installation.

Mar. 6-14.—Rev. J. E. Hartzler, President of Bethel College, gave an impressive series of lectures in the Reedley (Cal.) church. The two most impressive talks were on "Jesus and the War," and "Jesus and the Cross."

Mar. 13.—Rev. S. D. Yoder began a series of meetings at Mechanics Grove, Lancaster county, Pa.

Mar. 16.—Correspondence to the Mennonite gives these statistics of the Berne congregation: Church membership, 960; Sunday-school enrollment, 1115; C. E. membership, 600, of which 150 are intermediates; 48 additions to Cradle Roll in 1920.

Mar. 17.—The Ladies' Aid Society of the First church, Philadelphia, celebrated its 39th anniversary with appropriate exercises.

Mar. 29.—The Ladies' Aid Society of the Second church, Philadelphia, observed its anniversary.

Mar. 27.—Rev. Herman Jantzen was ordained to the office of minister in the Burrton (Kansas) church.

Good Friday.—The Choral Society of the Hereford (Pa.) church rendered the cantata, "The Conquering King." This was the second cantata of the season.

Apr. 2.—During Passion week, Rev. Whitmer, of Witmarsum Seminary, gave a series of ten Bible lectures in the Donnellson (Iowa) church.

Apr. 7.—Rev. W. H. Grubb, former pastor of Schwenksville (Pa.) church, accepted a call to become pastor of Normal (Ill.) church. (Central Illinois Conference.)

Apr. 10.—Sister Clara Kuehney was ordained as Missionary Worker in her home church, Halstead, Kansas.

Apr. 30.—The 123d session of the Eastern District Conference convened in the Hereford church, Bally. The Communion of the Lord's Supper was observed Sunday morning, and in the afternoon a joint Sunday-school and C. E. meeting was held. In the evening Rev. N. B. Grubb, Retiring Chairman, preached the Conference sermon.

May 1.—Business sessions of the Eastern District Conference opened. Parochial reports deeply interesting were presented by deacons of the various congregations. Rev. V. B. Boyer, pastor of Allentown and Zionsville churches, was chosen president. Allentown was selected as the place for the next meeting.

May 26.—Mrs. Jennie Boehr writes from China that Rev. Boehr is expected home from the famine district the latter part of the week. For the last two months he was at Shantung, where he was in charge of the distribution of

DISTRIBUTING RELIEF TO FAMINE SUFFERERS IN CHINESE VILLAGES

Apr. 13.—A Ministerial Conference was held at the Souderton church. One of the questions considered was, "Should Women Be Appointed Delegates to Conference?"

Apr. 17.—Sister Loretta Lehman, of Berne, Indiana, was ordained Missionary Worker in her home church.

two months, there to take care of famine refuge children.
about $10,000 to the villages of three counties; also that Miss Lehman has gone to Lechow for

May 30.—The Young People's Societies of the Eastern District held their 26th convention at the Saucon church. Warren Smith, of the

Souderton society was president. Ten societies with a total membership of 386 were represented. Junior Secretary, Rev. Reed Landis, reported eight societies. Main addresses of the day were delivered by Rev. Fritch, of Muhlenberg College, and Rev. Neuenschwander, of First church, Philadelphia.

June 3.—At the Commencement exercises of Bluffton College, the largest class, thirty-two, in the history of the institution was graduated. Of these, six have expressed their intention of entering the ministry or foreign mission work.

June 5.—The Missionary Society of Grace church, Pandora, Ohio, celebrated its anniversary. Rev. S. M. Musselman gave a stirring address.

June 5-12.—President Hartzler, of Witmarsum Seminary, delivered ten lectures on "St. Paul and His Teachings," in the Pulaski (Iowa) church. The lectures were inspiring to a high degree.

June 11.—A Daily Vacation School in which all the churches of Pandora co-operated came to a close.

June 13.—Brother Charles Weir, member of the Mennonite Mission church, of Los Angeles, Cal., was ordained as Evangelist- at-Large, by Rev. P. W. Penner. Mr. Weir has conducted a choir in a Japanese church in the city, as well as assisted in leading the singing in his own church. He has also done work in conducting services in Oregon and elsewhere.

June 15.—Prof. Paul Whitmer, of Witmarsum Seminary, began a tour of the churches of the Eastern District. The object was to give publicity to the aims and purposes of the seminary. He also delivered Bible lectures in the Hereford and the First, Philadelphia, churches. His visit was enthusiastically received.

June 19.—The Sunday-school convention of the Pacific conference was held at Dallas, Oregon. A field secretary to superintend the work of the convention and to visit schools was elected.

June 20.—A Sunday-school and C. E. convention was held at the Onecho church, near Colfax, Washington. Four churches: Ruff, Menno, Monroe and Onecho participated. An offering was taken for the hospital at American Falls, which amounted to more than $100.

July 5.—The Summer Bible School began sessions in the Berne church. One hundred and sixty-four children were enrolled. This is the first venture of its kind and is proving a great success. The school continued until August 5th.

July 20.—A session of the Foreign Mission Board was held in Newton, Kansas. Rev. Kliewer had returned from his tour of the Mission stations and was present at the meeting.

July 21.—Rev. J. M. Leendertz, a Dutch Mennonite minister, pastor of the church on the island of Wieringen, is at present in America. He visited many Mennonite localities and made a study of Mennonite affairs.

July 31.—The corner stone laying of the new Mechanics Grove church, Lancaster county, was held. Rev. S. M. Grubb, of the Eastern District Home Mission Committee, was the guest of the congregation on the occasion.

Aug. 7.—The ordination of Brother John J. Plenert, who has been called by the General Conference Home Mission Committee to take charge of the work in Hutchinson, Kansas, took place in the Johannesthal church, Rev. H. P. Krehbiel officiating.

August 11.—The Eastern District Sunday-school convention held its 47th session at Upper Milford. Evangelism and Religious Education were the main topics. Steps were taken to bring about more attention to Christian education in the home. The convention address was by Prof. Montford Melchor, of Girard College, Philadelphia. Mr. Norman Berky, of the Allentown school, presided.

Aug. 21.—Brother Gerhard and Sister Ruth Baergen, of the Bergthal congregation, at Corn, Okla., were ordained through the pastor. Their future field is Altoona, Penna.

Aug. 21.—Sister Frieda Sprunger was installed as Foreign Missionary Worker in her home church, Berne, with Rev. S. M. Musselman officiating. She sailed for China about the middle of September.

Aug. 28.—The Middle District Conference convened at Fortuna, Missouri. The conference sermon was preached by Rev. P. R. Schroeder. On Monday at 9.30, the conference assembled in regular session. Helpful contributions to the program were made by Rev. J. E. Hartzler, Rev. J. W. Kliewer, Mr. Israel Saxe, Rev. J. M. Leendertz and Sister Cassie Niswander.

Sept. 2.—Brother C. E. Krehbiel, Field Secretary of Conference, started on a visit to churches in Western Kansas, Colorado, Wyoming, Montana, Nebraska, North Dakota and South Dakota. Previously he had served some of the congregations in Kansas and Oklahoma.

Sept. 8.—Rev. A. S. Shelly was installed as pastor of the historic Germantown church. The church was filled with members and their guests. Rev. A. J. Neuenschwander gave the charge to the congregation, and Rev. S. M. Grubb to the pastor. After the service a reception was given to Rev. and Mrs. Shelly.

Junior Christian Endeavor Topics For 1922

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JANUARY

1. Better Things to Seek This Year. Luke 2:52. (New Year's consecration meeting.)
8. How May I Take Jesus into My Play Times? John 15:11.
15. Lessons from Paul's Life. II Tim. 4:7, 8.
22. Why and How to be Cheerful. John 16:33.
29. What the Missionaries Are Doing for Japan and Korea. I Cor. 9:19, 22.

FEBRUARY

5. Christian Endeavor Around the World. Ps. 107:1-3. (Christian Endeavor Day.)
12. How May Juniors Follow Christ? Matt. 9:9. (Decision Day consecration meeting.)
19. My Favorite Verses from the Psalms. Ps. 1:1-6.
26. What the Missionaries Are Doing for the Philippines. Jer. 3:15.

MARCH

5. What to Do When Others Wrong Us. Rom. 12:17-21. (Consecration meeting.)
12. The Sin of Profanity. Exod. 20:7.
19. Doing Our Work as Christ Would Have Us. Rom. 12:11.
26. What the Missionaries Are Doing for China. Mark 16:15.

APRIL

2. Put on the Armor. Eph. 6:13-18. (Consecration meeting.)
9. How to Be Right in the Heart. Prov. 4:23; Ps. 119:11.
16. Lessons from the First Easter. John 20:1-23. (Easter meeting.)
23. Spending the Lord's Day in the Lord's Way. Matt. 12:8.
30. What the Missionaries Are Doing for Alaska. I Cor. 9:16.

MAY

7. How to Be Friends of Jesus. John 15:14. (Consecration meeting.)
14. Don't Give Up! Gal. 6:9.
21. What Christian Endeavor Does for Me. Matt. 25:14-30. (Union meeting with the Seniors and Intermediates.)
28. What the Missionaries Are Doing for India and Burma. Matt. 28:18-20.

JUNE

4. Teachings of the Lord's Prayer. Matt. 6:9-13. (Consecration meeting.)
11. Ways to Show Unselfishness. Gal. 6:2.
18. Be Strong and Brave. Josh. 1:9.
25. What the Missionaries Are Doing for Foreigners in America. Deut. 10:17-19.

JULY

2. How May Our Nation Be Happy and Great? Prov. 14:34. (Patriotic consecration meeting.)
9. Lessons from Birds and Beasts. Ps. 104:24-31.
16. The Happy Life of Heaven. Rev. 21:1-4; 22:1-5.
23. Which Master Ought We to Serve? Luke 16:13.
30. Crosses, and How to Bear Them. Luke 14:27.

AUGUST

6. One Thing I Have Learned from the Bible. Ps. 119:18.
13. Do Not Envy or Covet. Luke 12:15, 34.
20. What We Know About God. I John 4:16.
27. Be Enthusiastic: Why? How? Col. 3:23, 24.

SEPTEMBER

3. The Harm That Comes from Pride. Prov. 16:18. (Consecration meeting.)
10. Keeping a Clear Conscience. Acts 24:16.
17. Wise Sons and Daughters. Prov. 10:1.
24. What the Missionaries Are Doing for Africa. Rom. 10:13-15.

OCTOBER

1. What Our Heavenly Father Will Do for Us. Deut. 33:27. (Consecration meeting.)
8. Being a Faithful Servant. Matt. 25:14-29.
15. Being True to Christ in School. Prov. 8:33-36.
22. What the Missionaries Are Doing for Mexico and South America. Acts 16:9, 10.
29. The Evils of Intemperance. Prov. 23:29-35.

NOVEMBER

5. What Should We Pray for? Matt. 21:22. (Consecration meeting.)
12. Applying the Golden Rule. Matt. 7:12.
19. What the Missionaries Are Doing for Turkey and Persia. Jer. 23:4.
26. Praise God! Ps. 67:1-7. (Thanksgiving meeting.)

DECEMBER

3. What Kind of Life Is Worth While? Ps. 37:27-29. (Consecration meeting.)
10. Lessons from the Snow. Job 38:22.
17. What the Missionaries Are Doing for the Islands. Isa. 24:14-16a.
24. How Christ Wants Us to Give. Acts 20:35. (Christmas meeting.)
31. My New Year's Resolutions. Luke 15:17-19. (New Year's meeting.)

The Eastern District Conference and Auxiliary Organizations

ORGANIZATION OF EASTERN DISTRICT CONFERENCE, 1921-1922

OFFICERS:—

President, Rev. Victor B. Boyer, Allentown, Pa.
Secretary, Rev. A. M. Fretz, Perkasie, Pa.
Treasurer, Isaac K. Freed, Souderton.

PROGRAM COMMITTEE:—

Joseph B. Bechtel	Term Expires	1922
Rev. Victor B. Boyer	" "	1923
D. M. Landis	" "	1924

HOME MISSION AND CHURCH EXTENSION COMMITTEE:—

Herbert Stauffer	Term Expires	1922
Rev. Reed F. Landis	" "	1922
Rev. S. M. Grubb	" "	1923
F. K. Moyer	" "	1923
Jacob Snyder	" "	1924
E. Y. Fretz	" "	1924

PUBLICATION COMMITTEE:—

N. B. Grubb	Term Expires	1922
S. M. Rosenberger	" "	1923
U. S. Stauffer	" "	1924

BUILDING FUND COMMITTEE:—

Amos Martin	Term Expires	1922
Isaac K. Freed	" "	1923
D. M. Landis	" "	1924

EDUCATIONAL COMMITTEE:—

F. K. Moyer	Term Expires	1922
Rev. Victor B. Boyer	" "	1922
S. M. Rosenberger	" "	1923
Rev. D. J. Brand	" "	1923
Rev. S. M. Grubb	" "	1924
Rev. A. J. Neuenschwander	" "	1924

BOARD OF MANAGERS OF THE HOME:—

Rev. D. J. Brand	Term Expires	1922
James H. Shelly	" "	1922
Joseph Wile	" "	1922
Rev. N. B. Grubb	" "	1923
Harvey S. Kummery	" "	1923
Jacob M. Landis	" "	1923
J. B. Bechtel	" "	1924
J. B. Clemens	" "	1924
H. B. Kratz	" "	1924

TREASURER OF HOME FUND:—

John D. Moyer	Term Expires	1924

COMMITTEE ON ORPHANS' WORK:—

Joseph J. Hagenbach	Term Expires	1922
D. M. Landis	" "	1923
R. F. Landis	" "	1924

SUNDAY-SCHOOL COMMITTEE:—

Rev. H. G. Allebach	Term Expires	1922
Rev. Reed F. Landis	" "	1923
F. K. Moyer	" "	1924

TRUST FUND AND FINANCIAL BOARD:—

V. B. Boyer	Term Expires	1922
I. K. Freed	" "	1922
J. B. Bechtel	" "	1922
J. D. Moyer	" "	1922

CONFERENCE HISTORIAN:—

N. B. Grubb.

AUDITORS:—

F. K. Moyer. Joseph J. Hagenbuch.

OFFICERS OF THE BROTHERHOOD

Maxwell H .Kratz, Esq., President.
Seward M. Rosenberger, Vice-President.
John D. Moyer, Treasurer.
Franklin K. Moyer, Secretary.
Erwin Weiss, Assistant Secretary.

MEMBERS OF EXECUTIVE BOARD

Allen E. Bleam	Term Expires	1922
Harvey S. Kulp	" "	1922
W. S. Geisinger	" "	1922
Jacob M. Landis	" "	1922
Norman K. Berky	" "	1922
Dr. O. W. Berky	" "	1923
D. M. Landis	" "	1923
Horace B. Kratz	" "	1923
A. A. Moyer	" "	1923
U. S. Stauffer	" "	1923
Maxwell H. Kratz, Esq.,	" "	1924
Seward M. Rosenberger	" "	1924
John D. Moyer	" "	1924
Jacob R. Fretz	" "	1924
Wilmer Nice	" "	1924

Franklin K. Moyer, Secretary ex-officio.
Erwin Weiss, Assistant Secretary ex-officio.

ORGANIZATION OF YOUNG PEOPLE'S UNION

President	William S. Geisinger, Richlandtown, Pa.
Vice-President	Norman K. Berkey, 1331 Linden St., Allentown.
Secretary	Mrs. Eli Fretz, Pleasant Valley, Pa.
Treasurer	Harvey G. Nyce,
Junior Superintendent	Lillian M. Walp, 1445 Linden St., Allentown, Pa.
Mission Superintendent	D. J. Brand, (Vacant by Removal)

ORGANIZATION OF SUNDAY SCHOOL CONVENTION

President	Jacob R. Fretz, Lansdale, Pa.
Vice-President	Norman Schantz
Secretary	Miss Mary Borneman
Treasurer	D. M. Landis, 3340 N. 18th St., Phila., Pa.
Field Secretary	Seward M. Rosenberger, 4915 Knox St., Phila., Pa.

SOCIETY FOR THE CARE OF ORPHANS

President	Mrs. H. D. Detweiler, Souderton, Pa.
Vice-President	Mrs. Moritz
Secretary	Miss Ada M. Landis, Perkasie, Pa.
Treasurer	Mrs. Charles H. Moyer, 2071 Massary St., Phila., Pa.

Eastern District Conference Statistics

Congregations	MEMBERSHIP			CONTRIBUTIONS										SUNDAY SCHOOL					
	Added	Loss	Members	Money Contr. during year	Congregational Expenses	For Eastern Conf. and Home Mission	Mennonite Home	Foreign Mission	Gen. Conf. Home Mission	Emergency Relief	Thanksgiving Fund	Other Purposes		Scholars Enrolled	Teachers	Home Expenses	Missions and Relief	Other Purposes
Allentown	13	11	113	$3579.07	$1113.29	$25.00	$	$36.21	$	$	$1251.05	$		157	10	$290.68	$131.63	†$797.04
Altoona	10	8	68	206.27	193.00			3.23				*1320.00		123	8			
Barrville			28															
Bertolett																		
Boyertown		2	31		193.00		9.00							60	4	51.28		5.00
Bowmansville	3		50	220.58	77.75							108.25						
Deep Run	1	5	120	1539.58	635.58	15.00	10.00	75.00	143.00		630.00	35.00		75	5	38.00	8.00	42.00
East Swamp		4	72	590.28	517.81		26.80	60.00	35.00		498.25			102	6	201.88	46.78	14.00
Flatland			25	370.74	263.92	20.57	9.25	14.00						98	6	94.41	14.00	2.00
Germantown																		
Hereford		2	194	2336.40	1734.43		132.50	259.64	100.00	57.83		57.83		130	9	166.34	195.00	
Man's Choice	2		40	100.04	90.04						8.75			90	5	110.00		
Mechanics Grove		4	11	106.19								10.00		23	2			
Napier			82	75.00	75.00						14.50			90	6	60.00		
Perkasie			50	584.81	270.77		17.00	23.15	20.20		214.00			50	5	31.87	27.61	76.75
Phila. 1st	25	21	430	4784.86	3668.44	235.00	335.25	779.67	87.00	85.00		167.25		314	28	471.16	181.46	
Phila. 2d	7	4	182	1518.18	1350.61		11.27	20.00	20.00					162	13	316.17		
Quakertown		5	90	2028.09	708.64	25.77	25.00	66.46		43.00	1117.00			150	15	156.35	83.90	
Roaring Spring	7	7	106	354.83	210.00			24.00	140.00			12.00		90	5	115.00		
Saucona	2		40	353.05	318.00	23.86						36.80		90	9	171.22		
Schwenksville																		
Souderton	13	9	288	3403.83	2656.36	95.05	121.70	147.94	121.62			261.16		281	15	191.05	100.00	60.00
Springfield	1	2	48	245.35	134.00	20.00	22.00	26.00				11.68		30	4	31.15		
Upper Milford		4	131	2508.95	1066.78			107.93			1000.00			140	6	59.09	53.26	
West Swamp		6	161	2302.54		33.87	40.00	405.86	33.86	10.00	1404.00	417.62		199	14	365.99	180.05	

* For New Church. †Building Fund and Art Window.

Middle District Conference Statistics

Names of Congregations and Location	Membership								Sunday School		Contributions						
	Increase		Decrease														
	Baptism	Letter	Death	Removal	Dismissal	Exclusion	Total Membership	Blessing of Infants	No. Teachers	Scholars	Congregational Purposes	Foreign Missions	Home Missions	Education	Sunday School	Other Charity	Totals
Apostolic, Trenton, O.	6	3	3	4			241		8	98	$2204.85	$ 379.25	$ 90.00	$	$ 248.05	$ 446.53	$ 3368.68
Bethel, Fortuna, Mo.	15	2			1	8	171		18	190	1592.76	338.26	141.49	770.00	206.86	73.98	3123.35
Emmanuel, Noble, Ia.	10	6	1		7		284		19	223	1645.00	294.00			348.46	64.00	2351.46
First, Berne, Ind	28	8	9	2	9	8	962	43	49	1065	8894.76	7594.54	3704.73		685.18	3727.21	24606.42
First, Bluffton, O.	9	19	1		3		320		24	411	3924.64	938.45	395.00		607.43	890.02	6755.54
Grace, Pandora, O.	10	4	2		13		343		26	350	5211.27	1171.46	175.00		371.63	1500.00	8429.36
Pulaski, Pulaski, Ia.	2	10	3	5			214		18	200	1704.25	510.17	144.80		91.96	546.36	2997.54
Salem, Dalton, O.	12	4			2		165		13	170	1050.00	240.00	200.00	350.00	320.00	60.00	2220.00
Summerfield, Summerfield, Ill.	12	1	1	1			150		11	125	1625.66	340.69	35.20	1279.30	386.00	221.05	3887.90
Swiss Menno., Bluffton and Pandora, O.	24	3	9		3		683		47	660	4756.06	2391.11	933.16		688.95	1067.94	9837.22
Wadsworth, Wadsworth, O.	3		5	1	3		170		8	139	2081.60	337.35	238.16		300.00	132.40	3089.51
Wayland, Wayland, Ia.	8		2		1		269		16	204	1288.51	464.82	66.45		600.91	219.00	2639.69
Zion, Donnellson, Ia.	6	3	3				213	8	14	170	7550.70	509.47	146.24		242.66	589.47	9038.54
							4205		271	4005	43530.06	15509.57	6270.23	2399.30	5098.09	9537.96	82345.21

MIDDLE DISTRICT CONFERENCE ORGANIZATION

President, Rev. P. R. Schroeder, Berne, Ind.
Vice President, Rev. J. M. Regier, Pandora, O.
Secretary, Rev. Elmer Basinger, Donnellson, Ia.

PROGRAM COMMITTEE

	Term Expires
Rev. M. M. Lehman	1922
Rev. J. M. Regier	1923
Rev. D. D. King	1924

EVANGELIZATION COMMITTEE

Rev. W. S. Gottshall	1922
Rev. P. R. Schroeder	1923
Rev. J. E. Amstutz	1924

EDUCATIONAL COMMITTEE

E. J. Hirschler	1922
J. F. Lehman	1923
G. T. Soldner	1924

BOARD OF TRUSTEES

C. A. Neuenschwander	1922
P. C. Suter	1923
J. F. Lehman	1924
J. B. Schwartzentruber	1925
Samuel Moser	1926

THE GENERAL CONFERENCE

OFFICERS AND COMMITTEES OF GENERAL CONFERENCE

OFFICERS OF CONFERENCE

Chairman - - H. J. Krehbiel, Reedley, Calif.
Vice-Chairman - P. P. Wedel, Moundridge, Kan.
Secretary - J. R. Thierstein, Bluffton, Ohio

EXECUTIVE COMMITTEE OF CONFERENCE

Rev. H. J. Krehbiel, President, Reedley, Calif.
Dr. J. R. Thierstein, Secretary, Bluffton, Ohio.
Rev. P. P. Wedel, Vice-President, Moundridge, Kan.
Rev. J. W. Kliewer, Newton, Kan.
Rev. W. S. Gottshall, Bluffton, Ohio.
Rev. N. B. Grubb, Philadelphia, Pa.
Dr. S. K. Mosiman, Bluffton, Ohio.
Rev. John Lichti, Deer Creek, Okla.
Rev. G. N. Harms, Whitewater, Kan.
Mr. C. F. Claassen, Newton, Kan.
Rev. H. D. Penner, Newton, Kan.

PROGRAM COMMITTEE

	Term Expires
Chairman, J. J. Balzer, Mountain Lake, Minn.	1926
Secretary, J. B. Epp, Pretty Prairie, Kan. -	1923
E. J. Hirschler, Bluffton, Ohio - - -	1929

STATISTICIAN

Franz Albrecht, Beatrice, Nebr. - - - 1923

BOARD OF TRUSTEES

Chairman, G. N. Harms, Whitewater, Kan. - 1923
Secretary, J. W. Krehbiel, Moundridge, Kan. - 1923
Treasurer, C. F. Claassen, Newton, Kan. - 1929
D. D. King, Pandora, Ohio - - - - 1929
J. D. Moyer, Souderton, Pa. - - - 1929
D. C. Krehbiel, Reedley, Calif. - - - 1926
A. M. Fretz, Perkasie, Pa. - - - - 1923
H. P. Goertz, Glendale, Calif. - - - 1926
Abr. Ratzlaff, Moundridge, Kan. - - - 1926

BOARD OF FOREIGN MISSIONS

Chairman, J. W. Kliewer, Newton, Kan. - 1929
Vice-Chairman, H. D. Penner, Newton, Kan. - 1926
Secretary, P. H. Richert, Goessel, Kan. - 1929
Treasurer, Gustav Harder, Whitewater, Kan. - 1923
Ass't Treasurer, J. G. Regier, Newton, Kan.
S. M. Musselman, Bluffton, Ohio - - 1923
M. M. Horsch, Upland, Calif. - - - 1926

BOARD OF HOME MISSIONS

Chairman, W. S. Gottschall, Bluffton, Ohio - 1929
Secretary, David Toews, Rosthern, Sask. - 1929
Treasurer, J. E. Amstutz, Trenton, Ohio - 1926
H. P. Krehbiel, Newton, Kan. - - - 1923
S. S. Baumgartner, Pratum, Oregon - - 1923
Jacob Snyder, Roaring Spring, Pa. - - 1926

BOARD OF PUBLICATION

Chairman, N. B. Grubb, Philadelphia, Pa. - 1923
Secretary, Wm. J. Ewert, Hillsboro, Kan. - 1923
J. F. Lehman, Berne, Ind. - - - - 1929
C. E. Krehbiel, Newton, Kan. - - - 1926
G. N. Harms, Whitewater, Kan. - - - 1926
E. J. Neuenschwander, Marion, S. Dakota - 1929

BOARD OF EDUCATION

Chairman, S. K. Mosiman, Bluffton, Ohio - 1926
Department of Preparation of Teachers for Christian Education in Public Schools.
Secretary, J. H. Langenwalter, Newton, Kan. - 1923
Department of Mennonite Literature.
Treasurer, D. H. Richert, Newton, Kan. - 1923
Department of Preparatory Schools.
S. M. Rosenberger, Philadelphia, Pa. - 1929
Department of the Home.
H .D. Epp, Henderson, Nebr. - - - 1926
Department of Parochial Schools.
P. R. Schroeder, Berne, Ind. - - - 1929
Department of Sunday-school and Christian Endeavor.

EMERGENCY RELIEF COMMISSION

Chairman, John Lichti, Deer Creek, Okla. - 1923
Secretary, John C. Mueller, Freeman, S. Dak. 1926
Treasurer, C. F. Claassen, Newton, Kan. - 1929
Maxwell H. Kratz, Philadelphia, Pa. - - 1929
1137 Commercial Trust Building.
Member of the Central Committee of the different Mennonite Relief Commissions.
Franklin K. Moyer, Souderton, Pa. - - 1926
P. P. Hilty, Fortuna, Mo. - - - - 1923

SANITARIUM COMMISSION

Chairman, D. B. Hess, Alta Loma, Calif.
(Proxy for Henry Riesen)
Secretary, D. J. Dahlem, Alta Loma, Calif. - 1926
Treasurer, E. H. Haury, Upland, Calif. - 1929
D. C. Krehbiel, Reedley, Calif. - - - 1923
J. J. Eyman, Reedley, Calif. - - - 1926
P. R. Aeschliman, Almota, Wash. - - 1929
Henry Riesen, Geary, Okla. - - - 1923

LODGE COMMITTEE

Chairman, P. R. Aeschliman, Almota, Wash.
Sec.-Treas., P. P. Wedel, Moundridge, Kan.
E. J. Neuenschwander, Marion, South Dakota.
W. W. Miller, Chicago, Ill.
B. W. Harder, Whitewater, Kansas.

GENERAL CONFERENCE FOREIGN MISSIONS AND MISSION WORKERS

Oklahoma:

Cantonment and Canton—Mr. and Mrs. G. A. Linscheid, Agnes Williams.
Hammon—Mr. and Mrs. H. J. Kliewer.
Clinton—Mr. and Mrs. J. B. Ediger.
Fonda—Mr. and Mrs. H. T. Neufeld.

Arizona:

Oraibi—Mr. and Mrs. Karl Friesen, Otto Lomavitu.
Hotevilla—Mr. and Mrs. J. H. Duerksen.
Moen Copi—Mr. and Mrs. J. B. Frey, Caroline Burkhalter, Mr. and Mrs. Claassen.

Montana:

Busby—Mr. and Mrs. A. Habegger.
Upper Rosebud is an Out-station for Busby.
Lame Deer—Mr. and Mrs. R. Petter.
Ashland—Mr. and Mrs. P. A. Kliewer.
Birney—Mr. and Mrs. A. Wiebe.

India:

Champa—Mr. and Mrs. P. A. Penner, Miss Loretta Lehman.
Janjgir—Miss Martha Burkhalter, Mrs. Noah Burkhalter.
Mr. and Mrs. S. T. Moyer, Miss Clara Kuehny.
Three Out-stations with Indian helpers.
Girls Boarding School with nearly 100 pupils.
Mauhaudi—Mr. and Mrs. P. J. Wiens.
Seven Out-stations with Indian helpers.
Boys Boarding School with 60 pupils.
Korba—Mr. and Mrs. Suckau, Mr. and Mrs. E. B. Steiner.
Three Out-stations with Indian helpers.

Mr. and Mrs. P. W. Penner, Mr. and Mrs. Ferdinand Isaac and Mr. and Mrs. John Thiessen will be appointed to the various stations upon their arrival in India.

China:

Kai Chow—Mr. and Mrs. H. J. Brown, Mr. and Mrs. E. G. Kaufman, Mr. and Mrs. S. J. Goering, Mr. and Mrs. W. C. Voth, Miss Talitha Neufeld, Miss Aganetha Fast.

Tung Ming Hsien—Mr. and Mrs. P. J. Boehr, Miss Christiana Habegger, Miss Metta Lehman.

Miss Elizabeth Goertz, Miss Frieda Sprunger and Dr. A. M. Lohrentz, will be appointed to stations upon arrival in China.

MISSION FIELDS AND MISSION WORKERS OF GENERAL CONFERENCE HOME MISSION BOARD

CANADIAN WORKERS

Rev. David Toews, Rosthern, Sask., Superintendent Canadian Field.
Rev. Gerhard Buhler, Herbert, Sask.
Rev. Daniel J. Unruh, Renata, B. C.

CITY MISSIONS

Chicago, Ill.—Mennonite Mission, 73rd and Laflin St., Chicago, Ill.
Superintendent—Rev. W. W. Miller, 1500 W. 72d Place, Chicago, Ill.
Missionary Visitor—Cassie Niswander, 1500 W. 72d Place, Chicago, Ill.

Los Angeles, Cal.—Whosoever Will Mission, Corner South Ave., 19th and Albion Streets, Los Angeles, Cal.
Superintendent—Vacancy to be filled.
Missionary Visitor—Levina Burkhalter, Corner South Ave., 19th and Albion Streets, Los Angeles, Cal.
Mission Worker—H. D. Voth, 168 S. Ave. 19, Los Angeles, Cal.
Deaconess—Delphina Sprunger, 2127 Manitou ave.

Altoona, Pa.—Bethany Mission, 2206 Eleventh Ave.
Superintendent, Rev. G. M. Baergen. 2204 Eleventh Ave.
Missionary Visitors—Miss Elizabeth Foth and Miss Martha Franz, 2204 Eleventh Ave.

Hutchinson, Kan.—Rev. J. J. Plenert, Superintendent 723 E. Seventh Street, Hutchinson, Kan.

Mountain Mission—Rev. Daniel Gerig and Anna Braun Gerig, Claysburg, Pa.

Mechancis Grove Mission—Rev. S. S. Amstutz, Quarryville, Pa.

Jewish Mission—Israel I. Saxe, Missionary, 2921 Arthington Street, Chicago, Ill.

Ministers of the General Conference

Arranged According to their District Conference Affilliation

EASTERN CONFERENCE

Allebach, H. G. .....Quakertown, Pa.
Boyer, Victor B. .....242 N. 11th St., Allentown, Pa.
Foulke, Linford .....Quakertown, Pa.
Fretz, A. M. .....Perkasie, Pa.
Grubb, N. B. .....422 Ashdale St., Olney, Phila., Pa.
Grubb, S. M. .....2956 N. 12th St., Phila., Pa.
Hagenbuch, J. J. .....150 N. 12th St., Allentown, Pa.
Hareline, Samuel .....Man's Choice, Pa.
Landis, Reed F. .....Souderton, Pa.
Martin, A. F. .....Lancaster, Pa., R. F. D.
Rosenberger, Seward M. ..4915 Knox St., Phila, Pa.
Swarr, J. W. .....Quarryville, Pa.
Snyder, Jacob .....Roaring Spring, Pa.
Snyder, A. A. .....1923 13th Ave., Altoona, Pa.
Shelly, A. S. .....3422 Carlisle St., Phila., Pa.
Shelly, Elwood .....Pennsburg, Pa.
Shelly, Harvey .....Quakertown, Pa.
Yoder, S. D. .....Roaring Spring, Pa.

Licentiates

Bauman, Harvey .....Quakertown, Pa., R. F. D.
Fretz, Jacob R. .....Lansdale, Pa.
Gehman, Rudy .....Bowmansville, Pa.
Keiser, Austin .....Bluffton, Ohio
Meyers, Aaron .....Savanah, Ohio
Miller, S. P. .....Duncansville, Pa.
Shaw, L. L. .....Altoona, Pa.
Snyder, S. P. .....Roaring Spring, Pa.

MIDDLE CONFERENCE

Amstutz, John E. .....Trenton, O.
Bechtel, A. S. .....Pulaski, Iowa
Basinger, Elmer .....Donnellson, Iowa
Gottshall, W. S. .....Bluffton, O.
Hilty, P. P. .....Fortuna, Mo.
King, D. D. .....Pandora, O.
Lehman, Joel .....Berne, Ind.
Lehman, M. M. .....Wadsworth, O.
Mosiman, S. K. .....Bluffton, O.
Musselman, S. M. .....Bluffton, O.
Miller, L. L. .....Wayland, Iowa
Niswander, M. A. .....Smithville, O.
Regier, J. M. .....Pandora, O.
Schroeder, P. R. .....Berne, Ind.
Soldner, Grover .....Summerfield, Ill.
Sommer, Adam .....Dalton, O.
Sommer, I. A. .....Berne, Ind.
Sprunger, S. F. .....Berne, Ind.
Stucky, P. E. .....Olds, Ia.
Van der Smissen, C. H. A. .....Berne, Ind.

WESTERN CONFERENCE

Aeby, Jacob .....Ransom, Kan.
Albrecht, Abraham .....Inman, Kan.
Albrecht, Franz .....Beatrice, Neb.
Andres, John P. .....Elbing, Kan.
Balzer, Abraham .....Hillsboro, Kan.
Balzer, Isaac .....Buhler, Kan.
Banman, Heinrich .....Canton, Kan.
Banman, J. J. .....Canton, Kan.
Bartel, H. H. .....Hillsboro, Kan.
Boehr, J. P. .....Newton, Kan.
Boese, John .....Halstead, Kan.
Buller, P. P. .....Goessel, Kan.
Buller, P. .....Goessel, Kan.
Brand, D. J. .....Moundridge, Kan.
Dick, Abraham .....Inman, Kan.
Dirks, Peter H. .....Pawnee Rock, Kan.
Dirks, Jacob .....Liberal, Kan.
Dueck, G. .....Hydro, Okla.
Dyck, H. J. .....Elbing, Kan.
Ediger, D. J. .....Greensburg, Kan.
Entz, Gustav .....Moundridge, Kan.
Entz, J. E. .....Newton, Kan.
Epp, J. .....Whitewater, Kan.
Epp, J. B. .....Pretty Prairie, Kan.
Epp, J. H. .....Hillsboro, Kan.
Ewert, W. J. .....Hillsboro, Kan.
Ewert, J. A. .....Hillsboro, Kan.
Ewert, D. C. .....Hillsboro, Kan.
Ewert, A. A. .....Tampa, Kan.
Flaming, John .....Korn, Okla.
Flaming, Peter .....Inman, Kan.
Flickinger, J. J. .....Pretty Prairie, Kan.
Frey, Corn .....Newton, Kan.
Froese, Abraham .....Taloga, Okla.
Friesen, Gerhard .....Liberal, Kan.
Gaede, H. J. .....Sahuarita, N. M.
Goering, Christian J. .....Moundridge, Kan.
Goering, John C. .....Moundridge, Kan.
Harder, Gustav .....Whitewater, Kan
Harder, Bernhard W. .....Whitewater, Kan.
Harms, G. N. .....Whitewater, Kan.
Hirschler, Christ. E. .....Hanston, Kan.
Janzen, Jacob .....Bessie, Okla.
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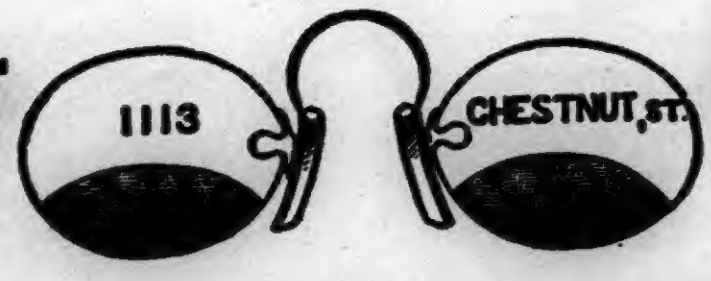

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